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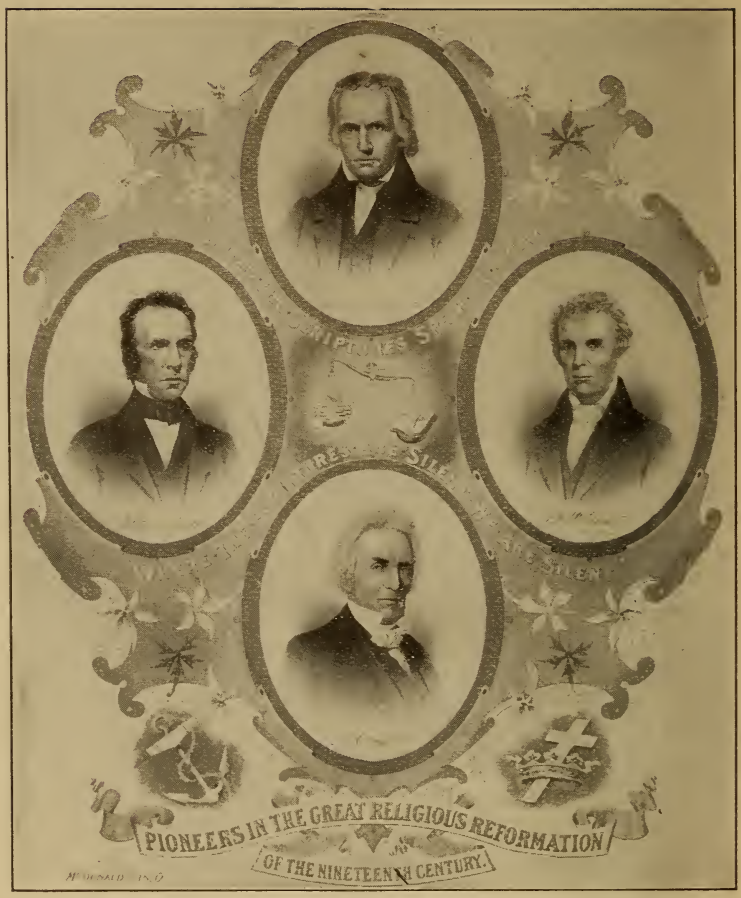

"They rest from their labours: and their works do follow them."
—Rev. xiv. 13.

These grand men of God labored to restore primitive Christianity. The sermons and addresses of this book are a part of the "works that follow them;" being prompted by the same unselfish spirit that actuated them in their heroic efforts to exalt Jesus and His church.

TWENTIETH CENTURY

SERMONS AND ADDRESSES

Being a Series of Practical and Doctrinal Discourses by Some of our Representative Men and Women.

ILLUSTRATED.

EDITED BY

LOUIS C. WILSON,

Author of "History of Sprinkling," "A Great Cloud of Witnesses," etc.

With an Introduction by

J. A. LORD,

Editor of the "Christian Standard."

"Go . . . preach the gospel to every creature."—*Jesus.*

CINCINNATI, O.

THE STANDARD PUBLISHING COMPANY,

1902.

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DEDICATION.

To my Wife,

Who, with the gentleness of affection and true companionship, has been, and is, my comfort and joy, and

To all Young Preachers,

Who believe THE BOOK,

This volume is most affectionately dedicated
By the Editor.

PREFACE.

Nothing gives me more joy than the thought of leaving behind, something that will tell the "old, old story," after my career shall have been wound to a close. "I am debtor both to the wise and to the unwise." This book pays a part of the debt. If God spares my life, I will make another payment ere long. In giving this volume to the public, I have but one regret; viz.: that my part of the work is not better performed. Furnishing so many articles on kindred subjects, I found it difficult to avoid repetition. I have not studied to be learned, nor to express thoughts in glowing language, but to be simple, plain and true to the truth. He who reads to criticise, will waste his time, for I forewarn him there is room for criticism. Criticisms are rather complimentary than otherwise. The inspired writing has been severely reviewed. It is better understood because of it.

To my contributors who responded so cheerfully to my call to aid, without remuneration by me, in this good work, I extend my unfeigned thanks. May these splendid sermons and addresses of yours add stars to your crowns. And may God keep you all, and at last present you faultless before His throne, to enjoy the society of many who may be brought to Christ by this labor of love.

EDITOR.

J. A. Lord,

Editor Christian Standard,

Cincinnati, O.

INTRODUCTION.

The purpose of this volume of sermons, addresses and biographical sketches is so obvious that any extensive introduction would be entirely unnecessary. It bears the imprint of the open, direct and earnest personality of the men whose convictions and aspirations it expresses. It fulfills an apostolic condition—"We believe, therefore we speak."

The men and women whose utterances are here transcribed are members of a vigorous and growing ministry, further removed from professionalism than any other body of religious teachers who have any considerable influence in the civilized world. There is not a clerical note from start to finish. Here are disciples of our Lord dealing with life's problems, and measuring the world by the principles of their Master's teaching and life.

No doctrine, no duty, is viewed in a partisan or sectarian light. These men and women are simply Christian believers, determined that in their testimony our holy religion shall be duly honored, and Christ preached as the world's only Saviour.

The reader will not fail to note that these writers deal entirely with the verities of Christianity; their faith is unfeigned; their confidence in the power of the gospel to save sinners is perfect; their dependence in the inspired Word, in the living church and in the Holy Spirit abiding in believers is complete. They connect great ends with simple, direct spiritual forces. The subtleties of speculative theology and the terms of egoistic pietism are left to those who delight in such vain imaginings. These authors

are plain people, with the plain, simple message that finds its full meaning in the ministry of Christ for the redemption of the world.

In all that is here written there is not a word that would cast the slightest doubt upon the authority of the Scriptures or the all-sufficiency of Christ to meet every need and solve every problem of humanity. This is a book to promote faith in Christ, and love toward God and man. Its general circulation would make for the increase of spiritual knowledge, the edifying of saints and the union of believers on the divinely furnished foundation, and the consequent conversion of the world.

J. A. LORD.

CINCINNATI, O., Oct. 3, 1902.

F. D. Power,
Washington, D. C.

FREDERICK D. POWER

Was born Jan. 23, 1851, near Yorktown, Va. He entered Bethany College in September, 1868, and graduated in June, 1871. Was ordained to the ministry in October, 1871. He spent some time in preaching for country churches in eastern Virginia, then took charge of the Church of Christ in Charlottesville, Va. Was married to Miss Emily B. Alsop, of Fredericksburg, Va., March 17, 1874. In September, 1874, he was called to be assistant Professor of Ancient Languages in Bethany College. Took the pastorate of Vermont Avenue Church of Christ, Washington, D. C., September, 1875, which important place he has continuously served since that time. Bro. Power was for seven years President Garfield's pastor. Was elected to the office of chaplain of the House of Representatives by acclamation for the Forty-seventh Congress. The degrees of M. A. and LL. D. were conferred upon him by Bethany College. Has served as president of the American Christian Missionary Society and Trustee of the United Society of Christian Endeavor, and for twenty years has been president of the Maryland Christian Missionary Society.

Bro. Power's position at the Capital of the nation, and his relation to the late President Garfield, who was a member of his congregation, in those trying scenes culminating in his death, brought him before a much larger circle than that of his own brethren. He has wrought a work in Washington which few men could have accomplished.

THE TRINITIES.

FREDERICK D. POWER, D. D.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he rose again the third day according to the scriptures."—I. Cor. xv. 1-4.

It is by no means a fanciful thought that the main facts and teachings of Scripture are presented to us under the form of trinities—groups consisting of three important constituents. We do not wonder at this interesting fact when our experience with everything outside of the Bible brings us constantly into contact with triune divisions of things. In the world of nature we have the three kingdoms, animal, vegetable and mineral. In matter we have existence under three forms, solid, liquid and gaseous. In our own being we have body, soul and spirit. In the heavens we have sun, moon and stars; and in the earth, air, land and sea.

In approaching the revelation of God in His word we are prepared to notice the same exhibition of three in one, and even the most sublime and essential elements of Christianity developed and exhibited in a succession of trinities.

1. Whether the word "trinity" be Scriptural or not, and we discard the expression "The Trinity" because of its unscripturalness, it still expresses the thought of this peculiar division as seen in the three distinct persons in the unity of the Godhead. Of this one fact we are sure, the sacred Oracles teach that the one living and true God is in some inexplicable manner triune, for He is spoken of as one in some respects and as three in others. Addressing Himself in the creation, God said: "Let us make man in our image, after our likeness." Our Lord declared:

"If any man love me, he will keep my commandments, and my Father will love him, and we will come unto him, and make our abode with him." Sending forth his disciples, He commanded: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Of Christ, John declares: "In the beginning was the Word, and the Word was with God, and the Word was God." Of the Holy Spirit, Peter affirms in his rebuke of Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." The apostolic benediction proclaimed: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all." "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one."

Here is a mystery, the stupendous mystery of the Christian religion, the ineffable mystery of three persons in one God. We can not define it. Every human attempt at definition involves it in deeper mystery. The arithmetic of heaven is beyond us. Yet this is no more mysterious and inexplicable than the trinity of our own nature, body, soul and spirit; and no man has ever shown that it involved a contradiction or in any way conflicted with the testimony of our senses or with demonstrated truth; and we must accept it by the power of a simple faith, or rush into tritheism on the one hand or Unitarianism on the other.

2. Going still further into the examination of this arrangement of trinities, we take the divine Person mentioned in our text, Christ, the second Person of the Godhead. At once there comes before us the trinity of offices filled by our Lord—prophet, priest and king. Man could not be saved unless in one divine Person all three of these should be combined. Christ could not be the Christ if God were not all three of these dignities and glories united in His single person.

Prophet He was, typified by all the illustrious personages of the Hebrew race, the Oracle, the Teacher, the Spokesman for God who should make known the fullness

of revelation, and that to all mankind. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Priest He was, the only and all-sufficient Priest of the Christian Church. None other can stand between man and his God. None other can exercise sacerdotal functions except in the sense that all Christians are kings and priests unto God. A priest is He, foreshadowed faintly by the servants of the Jewish sanctuary; yet more beautifully adorned than the family of Aaron in all the splendid robes of the temple, more glorious in communications than the mysteriously glowing Urim and Thummim on the high priest's ephod before the mercy-seat, more potent in intercession than all the priesthood under the law, seeing that He offered Himself on the altar, and opened up a new and living way into the very Holy of holies by His own blood of atonement. "This one, because he continueth forever, hath an unchangeable priesthood, wherefore he is able to save unto the uttermost them that come unto the Father by him." "Such an high priest became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice first for his own sins and then for the people's, for this he did once when he offered up himself." King He was, *ho Christos*, the Christ, the Anointed of God. "I have set my King upon my holy hill of Zion." "Blessed and only potentate, the King of kings and Lord of lords." All-glorious, all-powerful, all-governing, He reigns over His people and over all the earth. "God hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and every tongue should confess that Jesus is the Christ, unto the glory of God the Father."

Thus the Christ is invested with a triune power. In one Being these three offices meet in their perfection, and we accept Him in all His glory, personal and official.

3. Then the doctrine of Christ, the facts which constitute the gospel, are unfolded to us in a trinity. Three

distinct facts are here: First, that "Christ died for our sins according to the scriptures;" second, that "he was buried;" and third, that He "arose again the third day according to the scriptures." It is not possible to measure the infinite import of these three facts. There would be no gospel without them, no salvation, no proof of the divinity of Jesus, no ground of faith. The gospel is the power of God unto salvation; not faith, not repentance, not baptism, not hope, not love. We are saved by Jesus Christ, and the action which saved us is set forth in these facts—the death, burial and resurrection of Jesus.

Too often men make the mistake in supposing their salvation is secured, not by what they believe, but by the fact that they do believe; not by the facts of the gospel, but by the feelings of ecstasies of their own natures; not by the Son of God and His personal service, but by their apprehension of the truth of the gospel and tacit acceptance of its teaching. In other words, they substitute a saving faith for a saving gospel, and find the proof of pardon in the revulsion of feeling in their own hearts rather than in the express declaration of God's word. Was it so with these Corinthians? The gospel which Paul preached unto them, which they also received, wherein they stood, and by which they were saved, consisted of the facts of the death, burial and resurrection of the Messiah. Without the death of Christ the gospel could not be begun. The shedding of blood was necessary to remission of sins. Expiation, atonement must be made that the sinner may be saved from punishment. Some one must be wounded for our transgressions, bruised for our iniquities. God's justice must be satisfied, God's honor vindicated. Man's conscience must be pacified, man's sins pardoned. So the Son died. The cross was an element of the gospel. Without the burial of Christ the gospel would not be complete. The prophecy must be fulfilled: "He made his grave with the wicked and with the rich in his death." By our Lord the tomb has been forever sanctified. The valley of the shadow of death becomes the valley of the opening of life. Death, instead of being the jailor of hell and the grave, becomes

the porter of heaven. All that he can now do is to cause the Christian to sleep in Jesus, to release the immortal spirit from the fetters which bind it to earth, and deposit the weary body in the tomb. The grave is an element of the gospel. Without the resurrection the gospel would not be perfected. Before this great consummation the gospel is not proclaimed save in promise. The fullness of the glad tidings is not realized. The kingdom of heaven is preached as at hand. Not until the long-tied bands of the grave are broken, the stone rolled from the mouth of the sepulchre, and the newly risen One walks forth into the garden, is the divinity of Jesus proven and the sublimest revelation of God complete; not until then does the glorious King of kings appear with all authority in heaven and in earth, and say to His representatives: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be condemned."

Hence the resurrection is the demonstration of the gospel. "If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins." Hence the apostles, in going forth to convert the world, were to lay this down as the foundation of their preaching, that Jesus Christ was raised from the dead that all men might believe on and obey Him. Hence the resurrection is essential to the confirmation of the faith of Christians in His person, seeing that He is "declared to be the Son of God, with power according to the spirit of holiness by the resurrection from the dead," demonstrating the truth of the Word, "Thou art my Son, this day have I begotten thee," and of the promise, "I will give thee the sure mercies of David." Hence the resurrection is a most pregnant proof of the all-sufficiency of His satisfaction: "He was delivered for our offenses and raised for our justification." Hence on the fact of the resurrection is built our faith in His promise to give life and glory; for how could we believe Him to be the Author of life who remained under the power of death? Would not all hope have been buried in His grave? And is not His resurrection the cause, pattern and argument of ours? And rising Him-

self to glory, honor and immortality, does He not raise His people also with Him?

What a glorious truth is here! The heathen sorrowed without hope. The Jews had only vague assurance of a resurrection. The myth of the Phenix was but a myth. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, its music gone; a flower-bud crushed with all its fragrance in it—these were the sad utterances of a hopeless grief. The thought that death was the gateway of life came not to cheer the parting or brighten the sepulchre. But look at the grassy mounds in the light of this truth. *Resurgent!* The eye of faith sees them change into a field sown thick with the seeds of immortality. Blessed field! what flowers shall spring there! What a wild shout shall be the harvest-home of a resurrection day! In neighboring fields, "Whatsoever a man soweth that shall he also reap;" but here what a difference between that which is sown amid mourners' tears and that which shall be reaped amid angel joys!—between the poor body we return to the earth and the noble form that shall spring from its ashes! Lazarus' putrid corpse with health glowing on its cheek is nothing to the change that then shall be wrought in a moment, in the twinkling of an eye, at the last trump. From east and west, from north and south, the armies gather. Yesterday, bones, carcasses, rottenness, worms, corruption, dust—to-day, multitudes in glorified and immortal bodies, thronging the many mansions of the Father's house.

The death, the burial, the resurrection of Jesus—these are the three facts of the gospel. The mere existence of these facts, however, does not save men. The mere admission that they are true does not secure the end that God designed. In order that this may be done, they must be received; every man must actually and truly appropriate them to himself. Practically it is as important to understand how the gospel may be received as it is to understand the nature and component parts of the gospel, for what is the gospel to a man if it be not received by him? What are the Bible, the church, the pardon of sin,

the death of Christ, all the sublime facts and teachings of the Christian religion, if personally and receptively a man knows them not?

4. This brings us to another trinity—the reception of the gospel involves obedience to three distinct precepts. We must truly and heartily believe the gospel, honestly and sincerely repent of our sins, and actually and formally accept it by a reverent and obedient baptism. Thus the understanding recognizes and accepts the gospel as true, the affections delight in and embrace it as good, the will obeys it and approves it as right. The records of the Acts of the Apostles and the Epistles to the churches make clear the essentiality of this triune obedience. After conforming to these three precepts, and not before, men are regarded as having come into fellowship with Christ and His church. Paul, writing afterward in allusion to the doctrine of the gospel as he had delivered it, declares: "I thank God that ye have obeyed from the heart the form of doctrine which was delivered unto you; being then made free from sin, ye became the servants of righteousness." What was the doctrine? The death, burial and resurrection of Christ. And what was the form or type of this doctrine? Death to sin, burial with Christ by baptism, a resurrection in the likeness of His rising to walk in newness of life? To the people, on Pentecost, Peter preached this trinity of facts—how Christ died for our sins according to the Scriptures, was buried and rose again; and the three thousand rendered this trinity of obedience; they believed, and were commanded to "repent, and be baptized in the name of Jesus Christ for the remission of sins." "And as many as gladly received the word were baptized, and the same day there were added unto them about three thousand souls." As Christ's death, Christ's burial, and Christ's resurrection must be all assured facts, so of human obedience there must be no uncertainty, no contingency, no doubt whatever that all the elements in the trinity of our acceptance are complete. The apostles recognized no man as fully obedient to the gospel and worthy to be enrolled in the church until obedience to all three of these precepts had been rendered.

Is not the gospel the same in our day? Are not the terms of acceptance unchanged?

5. Receiving now the trinity of facts in a trinity of obedience, we have a triune blessing. We are "saved," or receive the "remission of sins," the "gift of the Holy Spirit," and the hope of eternal life. This is the trinity of blessings which Heaven bestows on the Christian. First Christ comes, takes away his sins, purifies his heart, pacifies his conscience, assures him of the wiping out of his past record. Then the Spirit is given, enlightens, comforts, sanctifies, gladdens, directs, strengthens, and takes up His abode within him.

Then in view of the brevity of human life, of the pain which the thought of losing this new-born joy must bring, he fills the Christian with the assured hope of an everlasting life, of higher joys, of richer glories, of more abundant delights, of sweeter friendships, of more lasting rewards which shall be developed out of these present gifts of the gospel. Oh, what happiness! Who can refuse it? Who does not long for it? Where is there a heart in all the world that does not in serious reality hunger and thirst for this blessing which the gospel alone pretends to give?

6. But there is more. Out of this trinity of blessings grows another trinity—a trinity of responsibilities. In the gospel which we have received we are *to stand*, and three principles are necessary to standing—faith, hope and love. All Christian living is marked and covered by this trinity of conduct. Faith here is the growth, development, continuance of the seed-faith which embraces the gospel. It is the daily looking to Jesus, the seeing of Him that is invisible. Hope here is the carrying forward and upward of the original hope, the strengthened and matured form of that assurance received when the conditions of salvation were accepted. That was a joy, a gladness; this is a stimulus, a safeguard. That was an evidence that we had been saved from our past sins; this is a power that keeps us forever from being lost. Love is the climax of this trinity. Love is the end of the commandment. Love is the active principle of our standing

which embraces all practice of Christianity toward God and man. Faith looks up, hope reaches up, love climbs up. So, looking steadfastly, hoping constantly, loving fully, we can only stand and wait all the days of His appointed time till our change come.

7. One more trinity, and the saved soul shall stand in the presence of the ever-adorable Trinity of the Godhead: Glory, honor, immortality! By degrees the Christian has come higher and higher. Body, soul and spirit, touched and overshadowed by the great facts of the gospel—the death, burial and resurrection of Jesus—brought into entire harmony with these by obedience to three great precepts—faith, repentance and baptism—and kept in preparation and expectancy by three great conditions—faith, hope and love—are ready for transfiguration, translation into the presence of the Most High. Glory is the supernal brightness the Father bestows, honor the renown of victory won by the Christian soldier on hard-fought fields, immortality the deathless bliss of a deathless being in the presence of the throne!

Now see in all these trinities a climacteric effect. All three are essential in every case to the perfectness of the unity which they form, and the last is absolutely necessary to crown the series. God is goodness, wisdom, power. His goodness might influence Him to create, His wisdom devise the universe, but must not His power be exercised to perfect His work? The Father of our spirits is all that is expressed in the address, "Our Father which art in heaven;" the Son is all that is set forth in the name "Immanuel;" but must not the Spirit come to reveal to us the Father and the Son? In Christ as Prophet He is the teacher sent from God, in Christ as Mediator He is the High Priest of our profession, but are these anything without His kingly dignity and power by which He rules and reigns in the midst of His enemies? In the gospel His death and burial are glorious, stupendous facts, but without the resurrection what are they? He is not the Son of God, His sacrifice is vain, our faith also is vain. In our acceptance of the gospel, "without faith it is impossible to please God," and except men repent they

must perish, but without obedience can we have the full assurance of pardon? "Faith without works is dead." We are "baptized into Christ," "baptized into his death." So the command to believers was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," and to the believing penitent, "Arise, and be baptized, and wash away your sins, calling upon the name of the Lord." In the unit called salvation the remission of past sins is a blessing, the gift of the Holy Spirit is a greater blessing, but what would either or both of these be without the third, the hope of eternal life? In the trinity of Christian living, faith is nothing, hope is nothing without love. This is the climax. "Though I have the tongues of men and of angels, and have not love, I am as sounding brass and a tinkling cymbal." "And now abideth faith, hope, love; and the greatest of these is love." Heaven, glory, what is that? Honor—what joy can it bring without immortality? It is for an eternity we want these joys and splendors—not for a century, a lifetime, a decade, a year, or a day!

So, passing through the whole series in every case, accepting all and doing all, we shall receive all. Is the measure full with you, my friend? In the trinity of obedience is there one thing left undone? Fulfill your duty. The completion of the joy, the certainty of the assurance, depends upon the perfectness of your obedience, the perfectness of your service.

WASHINGTON, D. C.

F. M. Rains,
Corresponding Secretary F. C. M. S.,
Cincinnati, O.

F. M. RAINS.

F. M. Rains was born in Grant County, Ky., May 7, 1854. He was baptized by W. K. Azbill in October, 1871; was educated at Harrisburg Academy, Columbia Christian College, and Kentucky University, finishing the English Bible Course, June, 1878. For two years following he taught in Corinth Academy, Corinth, Ky., while preaching every Lord's Day. In 1880 he located at Winfield, Kan., preaching for the church about two years, then took the church at Leavenworth, Kan., for a time, when he was elected corresponding secretary of the Kansas Missionary Society. From this position he became the first secretary of the Board of Church Extension. For the past ten years he has been in the serviee of the Foreign Christian Missionary Society. During all these years he has dedicated a great many churches, probably as many as any man of his age.

The subject of this sketch is a most genial and companionable Christian gentleman. His colloquial powers are well developed, making him the light and joy of your home while he remains. In the pulpit he is master of the situation, and carries you into rich fields of thought, which he puts in appropriate Scripture settings of beauty and truth. The gospel is his theme. He has no time to run after strange gods. The Book of God is enough. In addition to the arduous duties connected with the Foreign Missionary Office, he is in the pulpit almost every Lord's Day. Bro. Rains is a busy man, and prosecutes his work to the overtaxing of his physical strength. His late visit to the foreign field was partly to recuperate his wasting energes, and partly to become better acquainted with the mission work in the field. In both respects his tour was a success.

A GIRLS' SCHOOL, TOKYO, JAPAN, CONDUCTED BY MARY RIOCH.

THE GOSPEL IN JAPAN.

F. M. RAINS.

TEXT.—"The isles shall wait for his law."—Isa. xlii. 4.

The poetical title by which the Japanese designate their country is, "The Land of the Rising Sun," which well describes its location as the eastern of all Asiatic empires, and their national emblem represents the sun rising out of the sea. This intensely interesting land embraces four large islands and over 3,500 smaller ones. The total length of the country is about 1,600 miles, and its greatest breadth is a little more than 200 miles. Its area is about equal to that of California, and has been fittingly designated as the "Island Empire."

The Catholics undertook mission work in Japan about the middle of the sixteenth century. The new faith was regarded with favor for a time. Soon, for reasons of state, an effort was made by the authorities to completely drive the Christians from the land. Then followed one of the bloodiest chapters in church history.

The land was hermetically sealed against all outsiders until 1854, when our own Commodore Perry opened the country to trade and the gospel without bloodshed. Many efforts had been made to open intercourse by the representatives of different nations, but without success. Armed with four warships and a friendly letter from President Fillmore, Commodore Perry steamed into Yeddo Bay, July 8, 1853. Leaving the letter with the proper officials, he sailed away, July 17, to China, where the Taiping Rebellion was then raging. When he left he stated that he would return for an answer to the letter. On the 13th of February, 1854, he returned to Yeddo Bay with a fleet of ten ships to receive an answer to the President's letter. The result was that a treaty was signed, March 31, 1854, and was immediately sent to Washington for ratification.

At the time of the execution of this memorable document there was no outside trade with Japan. All the larger ships belonging to the empire, those able to ride the sea, had been destroyed, that no one in the country might go out. The country was fortified and guarded, that those outside might not come in. At this time there was no Bible, no printing-press, no railroads, no telegraph wires, no public schools, no postal system, no constitutional government, no faith in Christ, no hope and no progress. Let us observe what has been accomplished in less than half a century.

The first missionaries entered Japan in 1859. For several years little could be done. When the gospel was mentioned men would place their hands on their throats to indicate the great danger of discussing such a subject. It was impossible to secure an audience to hear the gospel. Now you can stop almost anywhere in the land and have a crowd around you at once to hear the gospel. For more than two hundred years the penalty of confessing Christ was capital punishment. For a long time there were edicts published everywhere against Christianity. As late as 1868 a new edict was placed on the bulletin boards as follows: "The evil sect called Christians is strictly prohibited. Suspected persons are to be reported to the respective officials, and rewards will be given." And even later than this it was a crime to sell a Bible. For many years after Perry's treaty was signed, the gospel was not tolerated. In 1871 a Japanese and his wife were arrested and sent to prison at dead of night upon being suspected of being Christians at heart. They had not been baptized. That arrest and imprisonment led to the repealing of the edicts against Christianity through the intervention of the United States Government.

When in Tokio, the capital city, in 1901, in the Imperial Museum I saw an engraving representing Christ on the cross. It is bronze fastened on wood. They have as dark a history as the world has ever known. Francis Xavier opened a Catholic mission in Japan in the middle of the sixteenth century. There were soon tens of thousands of believers. The Government went to work to

FUNASAKA O' INO SAN,
Our first convert in Japan.

drive the new faith from the land. The persecution which followed has never been surpassed for cruelty. I saw lofty rocks from which the Christians were hurled. There is a memorial church near the spot now. Some were buried alive. Others were torn asunder by oxen, and still others were sewed up in rice-bags and heaped into piles and set on fire. Some had spikes driven under the nails of their feet and hands. Others were imprisoned in the presence of food and permitted to die of hunger. People had their backs slit open and boiling water poured on the raw flesh. Naked women were compelled to walk on their hands and feet through the streets. Some were hung by their feet over a deep pit. One girl lived in this position for days, and died in the faith. I went through Nagasaki, where many of these crimes were enacted. This city was the center of the awful persecution. An image of Christ on the cross was carried all over the city, and to prove that people were not believers, they were compelled to place their feet upon the cross. The image was carried from house to house. Many women and children were asked to set foot upon the cross. This came to be known as "trampling on the cross."

The gospel is the power of God unto salvation. Yano Riyu was the first Protestant convert, and he was baptized in October, 1864. It required ten years (1859–69) to make six converts. It is not an uncommon thing to baptize as many, and more, at a single service now. Until the spring of 1872 there were but ten baptized Christian believers. Thirteen years had now passed since the missionaries first entered Japan. The first church was organized in Japan, March 10, 1872, and consisted of eleven members. It was the result of the labors of different missionaries. It was called the "Church of Christ in Japan." At the organization the following was adopted: "Our church does not belong to any sect whatever; it believes only in the name of Christ, in whom all are one. It believes that all who take the Bible as their guide, and who diligently study it, are the servants of Christ and our brethren. For this reason, all believers on the earth belong to the family of Christ in the bonds of brotherly

love." This sounds like the language of the Campbells and Scott and Stone seventy-five years ago. By the way, there are six branches of the Presbyterian body in Japan, but they are all known as the "Church of Christ in Japan."

The whole number of Protestant members now in the land is about 50,000. As you travel over the country you meet Christians everywhere. A distinguished Japanese gentleman told me in Japan that Christianity now had more moral influence than any other religion in the country, and he is not a Christian. The two great religions are Buddhism and Shintoism. In 1900 there were 416 churches, and of this number seventy-one are self-supporting. In that year there were 289 church buildings, worth $188,000. The number of Sunday-schools was 864, with 33,000 pupils enrolled. These figures but faintly represent all that has been done, and is being done.

One of the most important steps taken in Japan was the translation and distribution of the Scriptures. Archbishop Longley once said: "If I must choose between sending the man without the Book or the Book without the man, then I say, send the Book without the man. The man has made mistakes, and may make mistakes, but the Book can make none." But in Japan we are not shut up to this alternative. The voice of the living preacher is heard all over the land, and the Book is also in the hands of the people, bearing faithful testimony for God.

On the 19th of April, 1880, the completion of the translation of the New Testament was celebrated in Tokio. Portions of the New Testament had been translated and distributed before this date. In the same city and in the same building the completion of the translation of the Old Testament was celebrated Feb. 3, 1888. Dr. J. C. Hepburn devoted sixteen years to this task. In 1882 an organization was effected, known as the Scripture Union, among the Japanese, pledging the members to a reading of a portion of Scripture every day. This organization soon had 12,300 members in more than eight hundred different places. A copy of an elegant Bible,

prepared for the various rulers of the earth by John Tappan, of Boston, was sent to Japan about 1860, but no opportunity was given to present it to the emperor until twelve years later, when it was presented by the American Minister. The first copies of the gospel were printed on blocks, which were cut secretly and kept hidden away, and complete books were delivered at night in small quantities, in order to avoid detection. Soon all restriction and fear passed away, and copies of the New Testament were sold in great quantities. One missionary sold five hundred copies in one day. In 1892 as many as eighty-two Japanese men were engaged in selling the Scriptures. Bibles are now kept in the general book stores of the people, and in 1899 about 10,400 copies of the New Testament were sold in this way. From the first it was decided to sell the Scriptures, and not to give them away. This course was proven to be wise.

It would be impossible to give an exact statement of the circulation of the Scriptures in Japan, but a conservative estimate is that since the beginning there have been fully two millions of Bibles, Testaments and portions of Scripture distributed by sale or gift. The gifts, however, are exceptional. There can be no permanent missionary work if the word of God is not lodged in the hearts of the people. The Bible is the voice of the living God to men. It rules over the pulpit and presides at the family altar. It touches human life at every point from the cradle to the grave. At the beginning of the nineteenth century the Bible was a sealed book to eight out of ten men on earth, they not having it in their own language. Now it lies open more or less completely to seven out of every ten in the world. What a change! In early days an English Bible cost about $150, or a day laborer's wages for fifteen years. Now an English Bible can be bought for fifteen cents, and a Japanese Testament for two cents. In 1900 the number of copies distributed in Japan was 98,000, the largest number in any one year. Let it be remembered, however, that at that rate it would take 490 years to place a copy in the hands of each person in the little empire. It is easy to sell the Scriptures in

Japan. I saw our missionaries sell many copies on the train to their fellow passengers. The industrious missionaries believe the promise of God: "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

As might be expected, other significant changes have been effected, changes that invariably follow the preaching of the Christ. These changes have to do with the civil, political, industrial and educational life of the people. Such changes never come before, but always follow, the gospel.

For a long time the people of Japan had demanded representative government. As far back as 1868 His Imperial Majesty, when ascending the throne, promised: "A deliberate assembly shall be formed and all measures shall be decided by public opinion." In 1878 provincial assemblies were established for deliberation and counsel only. In 1881 a constitution was definitely promised, which was promulgated Feb. 11, 1889. The first Diet of Imperial Congress met for organization in December, 1890. The House of Representatives comprised 300 members, from as many election districts into which Japan proper had been divided. The House of Peers was made up of, first, princes of the imperial blood. Second, princes (dukes) and marquises sitting by virtue of their rank. Third, representatives of the counts, viscounts and barons elected by their respective orders. Fourth, one representative from each of the prefectures, chosen by the fifteen highest taxpayers from among their own number. Fifth, eminent men from different walks of life, appointed directly by the emperor.

From the first session of the Diet until the war with China in 1894, the contest for party supremacy was waged, sometimes much to the embarrassment of the Government. The war with China brought all parties into harmony, with a common determination to maintain the prestige of Japan. The Government received the enthusiastic support of the entire people, and the successful outcome is well known.

There has been a recent change in the election laws which removes the property qualifications for membership in the Lower House. Other modifications of these laws materially increase the number of voters.

Legal reforms in recent years have been seriously taken in hand. This was done with the aid of thoroughly competent foreign advisers, the value of whose services the Japanese gratefully recognize. The progress made has probably never been seen elsewhere within the same short space of time in all the world s history. Competent jurists, both of the United States and Europe, have pronounced the criminal codes worthy of the highest commendation. The laws of the land are by no means perfect yet. They are being improved from time to time, and already, viewed as a whole, are an embodiment of a worthy conception of the relations of the individual to society and the state.

One result of the war with China was the acquisition of Formosa and the Pescadores group, with a population estimated at three million. This new territory is held by Japan as a colony, with a view of its ultimate absorption as an integral part of the empire. There have been many difficulties in the way of the administration of the colonial government, some of the most serious being due to the lack of homogeneity in the population. Progress has been slow, and opinions differ as to the degree of success attained. Japanese, however, speak confidently of the future. This confidence is shared by some resident foreigners.

The national revenue has risen rapidly, especially since 1891, when that derived from taxation stood at yen 103,231,000. That for the fiscal year ending in April, 1900, was yen 236,715,000. A yen is equal to about one-half of the United States dollar.

Few things better illustrate the material progress of the country than its manufacturing industries. In 1884 the number of manufacturing companies recorded was 379, with an aggregate capital of yen 5,048,299. In 1898 there were 2,164 companies, with an aggregate capital of yen 122,066,653. In the same interval the number of com-

mercial companies increased from 654, with a capital of yen 8,987,560, to 4,178, with a capital of yen 300,039,664. These figures and the industrial progress they indicate help to show the commercial importance of the "Sunrise Kingdom." Transportation companies increased from 204, with a capital of yen 6,891,544, to 536, with a capital of yen 197,233,421. None of these figures are indicative of greater benefit to Japan than those bearing upon transportation. They suggest how much has been done to bring the different provinces together, and all into close relation with the centers of national life.

The splendid efforts of the state in the matter of general education have received and deserved the admiration of the world. The elementary schools have an attendance of 3,994,826 pupils; the middle schools, 53,691; colleges, 4,436, and the universities 2,225. Add to these the technical and special schools, and the forty-nine normal schools under state supervision, and the comprehensiveness of the school system becomes impressive. Many private schools have also been established. And besides institutions of learning, there is great literary activity, and numerous societies and periodicals have for their aim the dissemination of knowledge and the elevation of the people. The contrast in this respect between Japan and her neighbor, China, is very great; for in China the forces exercised in behalf of modern civilization by the state are insignificant. However, a public school system is now being considered in some provinces in China, and the wide-awake Count Ito suggests that Japan can furnish all the well-equipped, up-to-date teachers needed. But China is likely to come to America for her leaders in modern education, when she is ready for such a step.

The increased attendance at the universities and middle schools is very marked, and it is said that the supply of such schools is not equal to the demand. In olden times the Shizoku (gentry) of Japan, together with the priests, possesses a monopoly of learning; but since the inauguration of the public school system, the common people have been gradually advancing their claims to a share in that good gift.

Probably next to the school system in importance is the press. The printed page is already ubiquitous. It is stated that there is a daily paper in every city of the empire with a population of 25,000 or more, and there are many such cities. Almost all the papers are in the Japanese language. There are few papers in English, as in Yokohama, Tokio, Kobe. The aggregate circulation of all the newspapers and magazines in 1884 was 61,162,-611; in 1898 the combined circulation rose to 464,458.141. The increase in the number of books published was correspondingly great. As a result of the public school and the press, many even among the lowly have come to take an interest in the politics of the west. Two coolies were recently heard discussing the questions at issue in an American Presidential campaign.

The postal system of Japan is exceptionally good. There is free delivery everywhere. Rural free delivery reaches to the remotest and most out-of-the-way places of the entire country. In the cities the mail is delivered earlier in the morning and later at night than in America. For example, in Tokio, the capital, with a population of more than a million, you can mail a letter at eight o'clock at night and by 7:30 the next morning you may have a reply. Your letter may be carried several miles too. The telegraph and most of the railroads belong to the Imperial Government. The telegraph rate is about one-half that of this country, and the payment for a message includes an eight-word reply free of charge. This service is very efficient.

Only one shadow falls across the national life of Japan, and that is a military contest with Russia. This fear, it is believed, has led to much of the railroad building. The Government is putting itself in a position to land troops and supplies at any strategic position on the coast on short notice. And the military activities of the nation can hardly be accounted for on any other reasonable supposition. Indeed, prominent Japanese have clearly indicated, if they have not said as much, that this is the meaning of the large standing army and comparatively strong navy. The army on a peace footing in 1891 was 41,000. It is

now nearly 200,000. Soldiers may be seen everywhere, and the bugle-call will wake you at five o'clock in the morning almost anywhere in the whole land. The general military appearance, to say the least, is one of stubborn defense. The navy, in 1891, consisted of thirty vessels, aggregating 42,284 tons, with a force of 9,563 officers and men. In 1898 there were fifty-two vessels, aggregating 162,181 tons, with 24,779 officers and men. The tonnage now actually at the disposal of the Government, it is stated on good authority, is about 200,000, while that for which provision has been made, will bring the total up to not far from 250,000 tons. In a word, Japan appreciates her position, and is likely to take good care of herself.

The Japanese of to-day lives in a new world. He thinks new thoughts; he is a new man. His sense of responsibility is increased; his labor is more effective. Since the revolution of 1868 he has come in touch with the western spirit and life, and he has a larger view of his nation and of himself. Two new thoughts have laid firm hold upon him—the value of national unity, and the value of the individual.

Japan is not redeemed yet. It is said that more than one-half of the population has never heard the gospel. Only a small beginning has been made. It is easy to see that 50,000 Christians, in a population of nearly 50,000,000, is only a handful. It is only about one Christian to every thousand heathens. The number of missionaries in the whole country is only six hundred. We have only eighteen. Think of only six hundred preachers for about one-half the population of the United States. The harvest indeed is ripe, but the laborers are few. Let us pray the Lord of the harvest to send forth more laborers into the harvest. Heathen temples and shrines are to be seen everywhere. Great temples are crowded with worshipers. We can make Japan Immanuel's land, if we will.

JAMES C. CREEL,
Plattsburg, Mo.

JAMES C. CREEL.

James Cowherd Creel was born Apr. 13, 1846, on a farm in Green County, Ky., of poor but respectable parents, whose names were Henry Clay Creel and Elizabeth Creel. The mother's maiden name was Hatcher. At the age of seven years his father died after a long illness with consumption, leaving a widow and four little children, of which James was the oldest. All the earthly possessions of this family at the death of the father consisted of a few household goods and five dollars in money.

James' parents were pious and devoted Baptists, and at the early age of thirteen he joined the Baptist Church; and when eighteen years old, having learned the way of the Lord more accurately, he gave up all denominationalism and became a Christian only, belonging to the Church of Christ only; and by this act he became identified with that religious body who, as individuals, are simply disciples of Christ or Christians, and, as congregations, are simply churches of Christ, no more nor less. In other words, he ceased to be a Baptist, and ceased to belong to the Baptist Church by becoming a Christian *only*, and belonging to the Church of Christ *only*.

James' early opportunities for an education were limited, as he had to support a widowed mother and help care for two younger brothers and a sister, which he did by daily labor as a farm-hand, only attending the winter sessions of the common schools. When nineteen years old he attended the high school one term, borrowing the money to pay board and tuition. After he married and had two children, he went to school two years; one year to a select school, and one year to Gilead Institute, at Canmer, Hart Co., Ky. These two years at school brought on an indebtedness which required ten years, while supporting a little family, to pay principal and interest. When James was born his mother earnestly prayed that her firstborn might become a preacher of the gospel. God heard that

prayer, for when the son preached in the presence of that mother for the first time, she arose in the audience at the close of the sermon and exclaimed: "*Thank God! the prayer that I have been praying for twenty-six years is answered to-day.*"

On Oct. 28, 1868, the subject of this sketch, in his twenty-third year, was married to Miss Lucy F. Gooch, near Monroe, Hart Co., Ky., who has been a faithful Christian wife for nearly thirty-four years. To them have been born six children—two sons and four daughters—all of whom have been reared to be grown men and women, and, so far, only one death, a son in his twenty-fourth year.

On the first Lord's Day in October, 1871, at Gilead Church, Hart County, Ky., Bro. Creel preached his first sermon, on the text: "Blessed are the pure in heart; for they shall see God" (Matt. v. 8). In a few months afterward he was ordained to the Christian ministry by fasting, prayers, and the laying on of hands; immediately after which he located at Litchfield, Ky., taught school, and preached for the church and also a country congregation. After this he located at White Mills, taught a select school several terms, preached for the church and some other contiguous congregations, one Lord's Day each. He then gave up schoolteaching, and devoted his whole time to preaching, locating with the church at Sonora, where he spent five years, after which he located with and served each one of the churches at Glasgow and Henderson. In January, 1885, he accepted the work at Richmond, Mo., where he served the church two years, and then came to Plattsburg, Mo., his present home, where he has lived the past fifteen years, three years of which he served the church as its minister.

On Jan. 1, 1888, he began the publication of the *Church Register*, which paper he conducted successfully ten years and seven months, making money each year. Being then threatened with nervous prostration, he sold out the paper, making enough money to buy a nice, comfortable home, free from all debt, where he now lives, reads, writes and preaches on the Lord's Day to near-by churches.

Bro. Creel is now (Apr. 13, 1902) fifty-six years old, weighs 220 pounds, is five feet eleven inches high, has dark, slightly gray hair, dark blue eyes, and in the very prime of life. He loves the simple gospel of Christ, and preaches it with force and acceptance, and, as a result of his thirty years of gospel ministry, more than two thousand persons have been induced to become Christians. He has held a number of debates with prominent Methodist and Baptist debaters, such men as W. C. Taylor, W. P. Throgmorton, Daniel B. Turney, A. M., and Jacob Ditzler, D. D., meeting the last-named gentleman four times. In the past few years he has not taken so much interest in religious debates, but is devoting his whole time to studying the Scriptures, reading from a well-selected library, writing, preaching, and holding protracted meetings. He loves the old Jerusalem gospel, and hopes yet to spend many years in faithfully preaching the same.

THE PLEA TO RESTORE THE APOSTOLIC CHURCH.

JAMES C. CREEL.

In the early part of the nineteenth century, the fathers, Thomas Campbell, Alexander Campbell, Barton W. Stone, Walter Scott and others, began the reformatory or restoration movement, sometimes called the Current Reformation. In this restoration movement it was sought to restore the faith and practice of the inspired apostles of Jesus the Christ, and thus reproduce the apostolic church. Hence, we have *The Plea to Restore the Apostolic Church.* This same matchless plea is made to-day by us, the children of the fathers, who claim to be simply disciples of Christ, or Christians only, and belong to the Church of Christ only.

I. What Called Forth the Plea? The plea to restore the apostolic church was called forth because of grave departure or falling away from "the faith which was once for all delivered unto the saints." Modern denominationalism, with its warring sects and conflicting creeds, is proof that there has been serious departure from primitive Christianity. Furthermore, the apostle Paul clearly foretells of a coming departure or falling away from the faith in these words: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth" (I. Tim. iv. 1-4).*

Again the same apostle says: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled,

*Americanized Edition of the Revised Version is used.

either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God" (II. Thess. ii. 1-4).

It appears that this foretold "falling away" from the faith was to begin among the elders and teachers of the church as indicated in the words of Paul to the elders at Ephesus, and to Timothy. To the "elders" or "bishops" at Ephesus, he says: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord that he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise speaking perverse things, to draw away the disciples after them" (Acts xx. 17, 28-30). To Timothy, the apostle gives this solemn charge: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth and turn aside unto fables" (II. Tim. iv. 1-4).

II. The Apostolic Church. The word "church," in its New Testament use, means, first, in its limited sense, a local assembly or congregation *called out;* an assembly of baptized believers called out, called of God by Christ through the gospel into the service and worship of God. In its more extended sense, the church means all the true disciples of Christ in the aggregate, all Christians, the whole body of Christ, the kingdom of heaven on earth. Christ said to Simon Peter: "Upon this rock I will build *my* church" (Matt. xvi. 18). It is then Christ's church, or the church of Christ; for he builded it. Christ builded

the church through the ministry of his inspired apostles. The apostle Paul speaks of himself "as a wise master-builder" in laying the foundation of "the church of God that is at Corinth" (I. Cor. i. 10). What is here true of Paul is evidently true of all the apostles, in that they were "wise master-builders" of the church of Christ. Therefore, Christ, through the preaching or ministry of the apostles, builded the church. Hence we have *the apostolic church*, which was founded by Christ through the inspired apostles.

In the beginning the apostolic church, as founded by Christ, was in faith, doctrine, organization, government, worship, terms of administration, terms of fellowship and unity, just what He would have it be. Since Christ is the sole head and supreme lawgiver, there can be no additions to these things nor subtractions therefrom. What Christ has done, and what He has done through His inspired apostles, needs no improvement, and can not be improved upon.

The faith of the apostolic church was faith in the Christ. Its doctrine was the preaching and teaching of the inspired apostles, who taught all things whatsoever commanded by the Christ. Its organization consisted solely in the organization of the local congregation; and these local congregations were called "churches of Christ" (Rom. xvi. 16). Its government was wholly congregational, in which the revealed law of Christ was supreme in all things. Each congregation or local church was composed of "saints," "bishops" or "elders" and "deacons" (Phil. i. 1), in which the bishops or elders took the oversight, ruled and taught the congregation, while the deacons were the servants. Its worship was the simple worship of the Father in spirit and in truth through the Christ, the one mediator between God and man. Its terms of admission were faith in Christ, repentance, confession and baptism; or being *born again*, "born of water and the Spirit." Christ gives the terms or law of admission in these words: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John iii. 5). Its only terms of fellow-

ship were *faith in the Christ* and *obedience to Him* in all things. Its unity consisted of a spiritual oneness of all those in Christ; a oneness in the faith which is in Christ, and the doctrine taught by Christ through His inspired apostles.

To get before the mind fully and clearly just what the plea to restore the apostolic church does mean, it will be well, in the first place, to learn what the plea does *not* mean; and then clearly see what the plea *does mean.* In this way a full presentation of the subject can be made.

III. What the Plea Does Not Mean. 1. The plea to restore the apostolic church does *not* mean simply a reformation of some church, or "the church." The original church of Christ, the apostolic church, in faith and doctrine, needs no reformation. Therefore, the plea to restore the apostolic church does not mean simply a reformation.

2. The plea does *not* mean another church, or some *new* church. There are too many churches of the kind already, and *new* churches at that. The religious world, to-day, is burdened with the modern sectarian churches. What the world needs now is the one *old* church, the original church of Christ, in all its primitive faith and doctrine. Therefore, the plea does not mean another church, or some new church.

3. The plea does *not* mean another denomination or sect. All denominationalism or sectarianism is exceedingly sinful before God, and positively forbidden by His word; and, like all other sins, it must be repented of and forever abandoned. All denominationalism is wholly subversive of the unity of the one body of Christ, the one apostolic church. The original church of Christ was not a denomination or a sect. In the very nature of things, those who make the plea to restore the apostolic church, who claim to be Christians only and belong to the church of Christ only, can never be a denomination or a sect. Therefore, the plea does not mean another denomination or sect.

4. The plea does *not* mean another human creed, human confession of faith or human rule of faith and

practice. All human creeds, confessions of faith and books of discipline are divisive, and have produced all the denominations or sects that have rent the church of God. For instance, take up any one of the leading creeds or confessions of faith of modern denominationalism, and just count the different kinds of parties or denominations produced by that particular creed which can be counted by the scores, yes, even by the hundreds. Every human creed, human confession of faith or human rule of faith and practice, as a bond of union and communion among professed Christians, is a subversion of the law of Christ and a reflection upon divine wisdom. Therefore, the plea does not mean another human creed, human confession of faith or human rule of faith and practice.

IV. What the Plea Does Mean. 1. The plea to restore the apostolic church means *a restoration.* It means a complete return "to original ground, and take up things just as the apostles left them," and thus reproduce *or restore* New Testament Christianity in all things. It means the going back beyond all human creeds, decrees of popes, councils, synods, assemblies and associations, to Christ and the inspired apostles, and *restore* all things wherein there has been departure or apostasy. The plea means the rejection of all human imitations, and the restoration of the divine model in all things "that pertain to life and godliness."

The advocates of the plea to restore the apostolic church, those who are Christians only and belong to the church of Christ only, occupy a unique position. The early reformers, such men as Luther, Calvin, Knox, Wesley and others, sought mightily to accomplish a reformation of the then existing corrupt church or churches. They did a great and lasting work in their way; but none of these great reformers appear to have sought the *restoration* of the one primitive church of Christ. Their work was a reformation only, while the great work of the advocates of the plea to restore the apostolic church is a *restoration.*

2. The plea to restore the apostolic church means *the restoration* of the one divine creed and the one divine rule

of faith and practice. The word "creed," from *credo*, I believe, means, strictly speaking, a *summary* of what one believes. There is this distinction between what is called a *creed* and a *rule* of faith and practice; namely, the creed is a summary of what is believed, a summary of "the faith," while the rule of faith and practice is "the faith" itself. In other words, the true creed is the summary of the New Testament, while the true rule of faith and practice is the New Testament itself.

The one divine creed, the summary of the whole religion of Jesus Christ, the summary of New Testament Christianity, is expressed in this one plain proposition: *Jesus is the Christ, the Son of God.* If this proposition is true, then all else is true; then all that Jesus said, did and commanded through his apostles is true; then He is divine and "died for our sins," and arose from the dead the third day. This one divine creed is simple, containing just one article; yet, at the same time, it is all-comprehensive, taking in the whole Messiahship, Lordship and divinity of Jesus. No one can believe more in reference to Christianity than is expressed in this heaven-born creed. This one divine creed needs no revision, no additions, no subtractions, nor any improvement whatever, to meet the wants of all the ages to come. What is needed to-day in the religious world is the restoration of this one divine creed and the complete abandonment of all human creeds.

The one divine rule of faith and practice in the religion of Jesus Christ is the pure word of God, especially the New Testament. This is all-sufficient and alone sufficient to instruct and guide man in all religious faith and practice, being a lamp unto his feet and a light unto his path. An inspired apostle says: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II. Tim. iii. 16, 17). Another inspired writer says: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of

both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. iv. 12). Jesus says: "The words that I have spoken unto you, they are spirit, and they are life" (John vi. 63). Paul says: "For I am not ashamed of the gospel; for it is the power of God unto not salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. i. 16). All of this being true of the word of God, then certainly it is all and alone sufficient as the one divine rule of faith and practice.

In the beginning, before there had been a falling away from the faith, and for more than a hundred years after the complete establishment of the church of Christ on the earth, the disciples of Christ had no other creed than the divine creed, and no other rule of faith and practice than the one divine rule of faith and practice, the word of the Lord. When false teachers arose and ambitious men began their evil work in the churches, then human creeds and human rules of faith and practice were born to curse the church of God with sects and sectarianism. The restoration of the one divine creed and the one divine rule of faith and practice, means the complete abolishment of all human creeds and human rules of faith and practice, and the destruction of all sects and sectarianism among the professed followers of the Christ.

3. The plea to restore the apostolic church means *the restoration* of the faith and practice of the inspired apostles of the Christ. In the New Testament we have a complete and inspired presentation of the whole faith and practice of the apostles. Then to the New Testament only we must go to learn the things spoken by the apostles of the Christ, as the Holy Spirit gave them utterance; for it is said of them: "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 4).

The faith of the apostles means the faith they exercised themselves, and commanded all men to have in order to the saving of their souls. The faith of the apostles is a personal faith, faith in the divine person, Jesus the Christ, the Son of God. With the apostles the question was not simply, *What* do you believe? but the question was, *Whom*

do you believe? or, *In whom* do you believe? Do you believe *in the Christ?* is the vital question. Hence, when the jailor asked the soul-stirring question, "Sirs, what must I do to be saved?" an inspired apostle answered in these words: "*Believe on the Lord Jesus Christ*, and thou shalt be saved, and thy house" (Acts xvi. 31). Faith in the Christ is faith that trusts in the Christ for salvation. Trust in the Christ is to take the Christ at his word, and do what he says or commands. No one trusts in Christ unless he obeys Christ in his commandments. Hence, trust in Christ goes just as far as obedience to Christ goes.

Faith in the Christ is the "one faith," and the apostle Peter calls it "precious faith" (II. Pet. i. 1). This "one faith," "precious faith," saves because it is faith in the one precious Saviour of sinners. Faith in the Christ, while it is always a personal faith, faith in a divine person, at the same time it means the belief of *what is affirmed* of the divine person called the Christ; and this faith, or belief, brings life to the soul in the name of Christ. Hence, the apostle John says: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing [that Jesus is the Christ, the Son of God] ye may have life in his name" (John xx. 30, 31). This, then, is the faith of the apostles, the "one faith" commanded in the gospel. This "one faith" in the Christ, which believes "that Jesus is the Christ, the Son of God," is the one divine confession of faith, which with repentance admitted persons to baptism and through baptism into the primitive apostolic church.

The practice of the apostles means all that the apostles preached, taught, commanded, did and wrote for universal observance in all time to come, as they were miraculously endowed by the inspiration of the Holy Spirit. The practice of the apostles covers the whole ground, takes in the whole truth as it is in Jesus, and all the dear Lord would have us to know, to practice and to be. It takes in the whole apostolic church in all its faith, doctrine, practice

and life, and leads to the salvation and glorification of redeemed man in "a new heaven and a new earth." All of this, as it is now given by divine inspiration, and for all, in the New Testament, is the faith and practice of the inspired apostles of the Christ.

The restoration of the faith and practice of the apostles means a complete return in all things wherein there has been a falling away or departure from the original apostolic faith and practice. It means the undoing of all religious error by reproducing the once for all revealed truth in all its primitive fullness and simplicity, and persuading all men everywhere to accept it and rejoice in it to the salvation of their souls.

The restoration of the faith and practice of the apostles means to reproduce, or restore, the apostolic church; for in the faith and practice of the apostles only, we have the one original apostolic church in all its divine fullness. Therefore, the restoration of the faith and practice of the apostles means the restoration of the apostolic church in all things. In other words, we restore the apostolic church as we restore the faith and practice of the inspired apostles of the Christ.

4. The plea to restore the apostolic church means *the restoration* of the original unity or oneness of the body of Christ, the church of Christ. When a view is taken of the present state of the religious world, it will be seen that the vast majority of the professed followers of the Christ are divided into more than three hundred parties, sects or denominations. What an awful havoc the falling away from the faith has produced! It is enough to make the very angels weep, and almost forget that they are "sent forth to do service for the sake of them that shall inherit salvation!" How painful it must be to the dear Lord to behold the divided and distracted state of his children! Sectarianism or denominationalism is the great blot upon modern Christianity; and it is doing more to encourage skepticism and infidelity than all other causes combined.

The Christ earnestly prayed, in his great intercessory prayer, for the unity or oneness of all his disciples in these words: "Neither pray I for these alone, but for

them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John xvii. 20, 21).

The oneness for which Christ prayed is the original oneness or unity that existed in the primitive body of Christ, the church of Christ, the unity of the apostolic church. The primitive disciples of Christ were one, as the Father is in the Christ and the Christ is in the Father. They were one as the Father and the Christ are one—one *in* the Father and *in* the Christ. To be *in* the Father and *in* the Christ means the same as to be "in Christ." To be in Christ is to be completely under the authority and government of the Christ, and be in spiritual union and communion with the Christ and with all those in the Christ. Therefore, the oneness for which Christ prayed is the spiritual oneness of all those in the Christ. All those in Christ are to be one, "one body." Hence, Paul says: "So we, who are many, are one body in Christ, and severally members one of another" (Rom. xii. 5). This "one body" is the body of Christ, which the apostle affirms in these words: "Now ye are the body of Christ, and sev erally members thereof" (I. Cor xii. 27). "The body of Christ" is "the church," the church of Christ, the one apostolic church, which is declared in these words: "And he is the head of the body, the church" (Col. i. 18). In all this is plainly taught the oneness or unity of the primitive disciples of the Christ, the unity of the apostolic church.

The oneness of the disciples of the Christ, or the unity of the apostolic church, is further taught in what is called "the unity of the Spirit," which evidently means the unity taught or produced by the Holy Spirit. The apostle admonishes the "saints who are at Ephesus and the faithful in Christ Jesus," to give diligence "to keep the unity of the Spirit," in these words: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Then the apostle declares what "the unity of

the Spirit" is, in the following words: "There is one body, and one Spirit, even also as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. iv. 1–6). Here, then, the unity of the Spirit, in seven units, may be briefly presented as follows: (1) The *one body*, the body of Christ, the church; (2) the *one spirit*, the Holy Spirit who animates the one body, and who convicts and converts sinners; (3) the *one hope*, the one hope of immortality or eternal life; (4) the *one Lord*, who is the Lord Jesus Christ, the King of kings and Lord of lords; (5) the *one faith*, the one faith in the one Lord Jesus Christ; (6) the *one baptism*, the one baptism "in water," "into the name of the Father and of the Son and of the Holy Spirit;" (7) the *one Father*, the Father of our Lord Jesus Christ, "the Father of spirits," "our Father who art in heaven." Wherever, among the professed followers of the Christ, is to be found the *seven units* of "the unity of the Spirit," there the unity of the apostolic church is to be found, as taught in the New Testament.

In the foregoing we have the oneness of the disciples of Christ for which he prayed, "the unity of the Spirit," the unity of the apostolic church. Now, then, the plea to restore the apostolic church means *the complete restoration* of this divine oneness or unity in all its primitive fullness and simplicity.

V. The Results to be Accomplished by the Plea. The results to be accomplished by the plea to restore the apostolic church, in the present divided state of Christendom, are great. Some of these results, briefly presented, are as follows:

1. This original church of Christ, the apostolic church, in its faith, doctrine, organization, government, unity, worship, terms of admission, and terms of fellowship, will be fully restored, or reproduced, among all Christians everywhere.

2. All the followers of the Christ will be simply disciples of Christ, or Christians *only*, just what they were in the days of the apostles. They will be just plain Christians and not something else, in the way of some denomi-

national distinction, or having upon them some sectarian label to distinguish them from other Christians.

3. All Christians will belong to the church of Christ *only*. They will simply belong to the church of Christ without belonging to something else in the way of some modern denomination or sectarian church. The church of Christ is just big enough to contain all Christians.

4. All Christians will accept and believe the one divine creed only, and be governed solely by the one divine rule of faith and practice. They will all have the "one faith" in the Christ, and the one divine confession of faith. They will all have the same doctrine, the divine doctrine of the Christ and his inspired apostles.

5. Among all Christians there will be the "one body," the "one Spirit," the "one hope," the "one Lord," the "one faith," the "one baptism," the "one God and Father of all." Then all Christians will give "diligence to keep the unity of the Spirit in the bond of peace."

6. The earnest prayer which the Christ prayed for the oneness of all his disciples will be answered. There will be Christian union, fellowship, fraternity and love among all professed Christians everywhere. There will be no denominations, sects nor conflicting creeds, to mar the peace and harmony of the children of God. The world will believe the Father has sent the Christ to bless and save it. Then will begin the true golden age in which "peace on earth and good will toward men" will universally prevail.

VI. The Practical Application of the Plea. In making and putting into effect the plea to restore the apostolic church, there are some governing rules or principles to be observed in the practical application of the plea. These governing rules or principles, which need to be emphasized, are as follows:

1. The all and alone sufficiency of the word of God, especially the New Testament, as the one complete guide in all religious faith and practice.

2. In all matters of faith and doctrine, "where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

3. In all matters of faith and doctrine, not simply in matters of opinion or methods of work or questions of expediency, there must be an express command of the word of God or an approved example or a necessary inference.

4. Not anything shall be made a test of Christian fellowship and communication and co-operation, but faith in Christ and obedience to him in all things.

With these governing rules or principles to guide us, we are now prepared to give the practical application of the plea to restore the apostolic church. This will be done by giving an illustration in the following supposed example:

In the town of Francesville there are five distinct denominational churches, known as the Baptist Church, the Methodist Church, the Presbyterian Church, the Congregational Church and the Episcopal Church. In a conference of the ministers and the leaders of these five churches it is unanimously agreed that a union revival shall be held in which all the churches shall join, hand and heart. After deliberation and earnest prayer on the part of the ministers and leaders, it is also agreed that nothing distinctive of any particular denominational church shall be preached in the union meeting; that all the preaching shall be simply the preaching of the Christ and him crucified, or the preaching of the simple gospel, or the preaching of just what the apostles preached when they turned people to the Lord. It is further agreed, that all persons who desire to become simply Christians, and manifest that desire by coming forward, shall be instructed, just as the apostles instructed such persons, to believe in the Christ with the whole heart, sincerely repent, confess the Christ and obey him in baptism.

The union revival now begins with great interest, and a good feeling prevails in the hearts of all. Night after night the good work goes on, with the increased desire for this saving of souls. The simple preaching of the gospel of the Christ, just what the apostles preached, is felt in all its power, and the people are moved by it. Sinners are plainly told to believe in the Christ, repent

of their sins, confess the Christ and obey him in baptism. Sinners thus instructed respond by the scores, and rejoice in their conversion to the Christ. The great union meeting now draws to a close; and one hundred new converts to the Christ are the immediate results. All these converts have truly believed in the Christ, sincerely repented, confessed the Christ and obeyed him in being baptized.

Now, then, what are these new converts converted in the union revival? Are they Baptists or Methodists or Presbyterians? No, not at all. To become Baptists or Methodists or Presbyterians, they will have to *join* the Baptist, Methodist or Presbyterian Church. Well, are they Congregationalists or Episcopalians? Not a bit of it. As yet, no sectarian label whatever can be put upon these new converts. To what denomination do these new converts belong? Not any. Well, then, in reality, what are these new converts at the close of the union revival? Why, they are just *Christians*. All certainly will agree that they are simply Christians, Christians *only;* that is all they are. To what church do these new converts, Christians only, belong? Why, to the church of Christ, of course, which is composed of all true Christians. They entered the church of Christ in becoming simply Christians; for whatever makes a person a Christian puts that person into the church of Christ, the one body of Christ, the apostolic church.

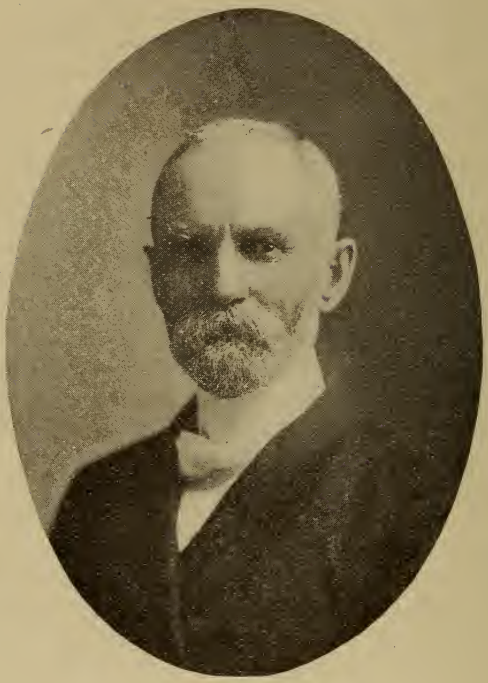
At the close of the union meeting the one hundred new converts conclude that, as they are now Christians only, and already belong to the church of Christ only, all that the dear Lord would have them be and belong to, they will not divide up and go into the different denominational churches at Francesville. They immediately assemble on the Lord's Day and covenant with one another to keep house for the Lord, making the word of God the man of their counsel in all things. They engage in the worship of God, prayer, praise and the reading of the Scriptures. They partake of the emblems of the broken body and shed blood of the Christ, by virtue of the fact that they are Christians, and have this right and privilege because of the common priesthood of all Christians under the reign

of the Christ. They meet every Lord's Day and engage in the service and worship of God. Then, as they develop and grow in the divine life, they set apart certain suitable persons of their number to be leaders in the worship and all the work; such as elders or pastors, or bishops, deacons or evangelists. Now, then, what are they? Why, they are just a local congregation of Christians, or a local church of Christ only, because they are Christians only, and belong to the church of Christ only.

The work begins to grow and spread abroad. The brethren, these Christians only, send some of their number and begin a similar work in the town of Coraville, by establishing a church of Christ there. The two churches now co-operate in the good work, and start another church of Christ in the village of Tarpley. On the work goes till some twenty "churches of Christ" are established in the surrounding country. These Christians only, go everywhere "preaching the word," building up churches of Christ and setting "in order the things that are wanting." Many of the "denominational Christians" are giving up all denominationalism, becoming Christians only, and belonging to the church of Christ only, and thus joining in the good work of establishing simply churches of Christ everywhere.

Now, these churches of Christ thus established have the one divine creed and the one divine rule of faith and practice. In all matters of faith and doctrine, where the Scriptures speak, they speak; where the Scriptures are silent, they are silent. They have no tests of Christian fellowship, communion and co-operation other than faith in Christ and obedience to him. In all the work of these Christians only, as far as it goes, there is an illustration of the practical application of the plea to restore the apostolic church.

PLATTSBURG, MO.



J. MAD. WILLIAMS,
Des Moines, Ia.

J. MAD. WILLIAMS

Was born of Virginia and Pennsylvania pioneer stock, near Washington, Ia., in 1840, and spent the most of his life in his native State. From a child he has been fond of books. After attending common schools until able to procure a certificate, he began teaching at an early age. While other young men of his vicinity entered the army during the Civil War, he was obliged to care for an invalid father until his death, near the close of the war, when Bro. Williams entered the army for a short time.

From army life he took up school life, entering the Iowa State University, and completed one of its courses in 1867. Since then his time has been given to teaching, preaching, lecturing and editorial work, having at one time been co-editor with B. W. Johnson of the *Christian Evangelist.* Among the many articles appearing in our papers from his pen are a number of poems, some of which have found a place of prominence in books of considerable merit.

As a preacher Mr. Williams, first of all, aims to be instructive. He is Scriptural in the broad sense of that term. He delights in showing the true philosophy of the religion of Christ. Although widely acquainted with literature, in his pulpit efforts he avoids the showy, literary style, and, in fact, everything that is mere show or sham. As a sermonizer he is regarded, by those who know him best, as, in the most important respects, the peer of his most gifted brethren. His sermons are noted for beauty, strength and Biblical accuracy, so that when tried by the divine rule they are not found wanting.

The subject of this sketch is still actively engaged in writing, preaching and lecturing, and in all this work is much sought after by his multitude of friends. His sons, Herman, Mark and Fred, chose their father's profession. A terrible calamity befell our dear brother and his precious family when, some years ago, Fred was drowned in

the Des Moines River. Nothing save the hope of a better life could recompense for such a sad bereavement. Herman is a missionary in the Philippines. Bro. W. is industrious, companionable and cheerful, and you will always be glad that you met him.

THE CHANGELESS CHRIST.

J. MAD. WILLIAMS.

INTRODUCTORY.—THE CHANGEFUL AND THE CHANGELESS. Through change of seasons, on some lands in the circle of our earth the melancholy of autumn days is ever falling; so, too, through the world's wider changes, within many a soul, a spirit deep, pensive and sorrowful is ever rising. Change—change—change—is the enforced lesson of every year, of every day.

We may read that lesson in our own yet unfinished earthly lives. How changed we are—our places, plans, friends, companions, occupations, purposes, hopes and joys—in a few brief years!

We may read it in the breaking and passing of the family. First one, then another, at last all, depart from home out into the world—from earth away across the bourne that bars ruthlessly all return.

With larger scope and in profounder sense, we may read it upon the sober page of history. The tombs of Lincoln, Washington, Gladstone, Cromwell, William the Silent, Alfred the Great, Bonaparte, Charlemagne, Cæsar, Alexander and Cyrus preach the swift passing of the world's heroes.

Cities and empires, even, seem to leap for a time into life and splendor, and to sink soon into silence and shadow forever.

But yesterday the Babylon of Nebuchadnezzar was the mighty, the multitudinous and the magnificent; to-day it is marked and known only by its mountain heaps of dust and debris.

But yesterday it was Heliopolis sitting most queenly at the foot of Anti-Libanus, crowned with temples, thronged with peoples, rich in treasures, the pride of Cælo-Syria; to-day it is Baalbek, a paltry village making its home among the most stupendous rock-ruins of the world.

But yesterday it was Israel, delivered from bondage, instructed of God from Mt. Sinai, led by Moses and Joshua into the promised land, championed by such heroes of faith as Gideon, Samson, Saul and David, ruled by Solomon in all his glory, united among themselves, and feared and courted by surrounding nations; to-day it is the Jews, without a land, without a king or government, without a temple or temple-worship, dispersed abroad and well-nigh homeless, a hiss and a byword among the nations.

But yesterday it was matchless Greece, nurtured to grace and strength and freedom in her mountain air, mid sight and sound of neighboring seas, under the blue and gold of favoring skies, sending her colonies abroad to people the shores of the Mediterranean, fashioning her language to be the fittest instrument of thought, either human or divine, and setting on high her painters, sculptors, poets, orators and philosophers to be the teachers of mankind for ages to come; to-day it is Greece, the fallen and sore pressed, galled by the worst of tyranny, bleeding under the hoof of war, unhonored, unfriended and unrequited by the dastard, ingrate peoples looking on.

But yesterday it was Rome, ruling the world from her throne seven-hilled and by power almost seven-fold, sending her eagles far and wide as symbols of destruction, shattering by her thundering legions the peoples and kingdoms that dared dispute the overlordship of Rome, binding with the strong bands of law and order her many conquests into a harvest-sheaf, and making herself at length the mistress of the world, proud, imperious and well-nigh universal; to-day it is Rome, the humble capital of Italy only, throneless, crownless, shorn of her ancient strength, unlike even the ghost of her former self.

We may read the lesson of earth's changes in her systems and institutions, good and bad, that rise, shift and pass away. The glamour of feudalism has faded out from before the face of the skies. The horrid shadow of human slavery is slinking into earth's dark corners. Beacon-lights of reform have flashed bright and skyward for a time, only to fall suddenly and be swallowed up by a denser darkness. Spots of earth once hallowed by noble

endeavor and holy sacrifice of mankind, become afterwards so blighted by some shocking inhumanity as to be for all time banned from the memory of man. In days gone by, here was a battlefield, plowed by cannon, blackened with sulphur smoke, soaked in blood and thickly strewn with unspeakable ghastliness; where now the green of foliage, the hue of flower, the blush of fruit ripening in the sun, appear most luxuriant, brilliant and delicate; where now young children, winsome and happy, prattle and play over the rounds and down into the dimples of the peaceful sward.

Philosophies and religions, like April sheen and shadow, do dapple the earth for a moment, and then give place to others. Even the churches of Christ at Jerusalem, at Antioch, at Ephesus, hardly live more, except as they live in the churches of western Christendom.

So, always and everywhere, unceasing change, while building the better out of the worse, as we dimly know or faintly trust, is nevertheless marring and destroying the scenes, forms, objects, pursuits and possessions, so endeared to human affection and seemingly so essential to human happiness.

Relentless change! it saddens the heart, wearies the soul. We long for the unfading beauty, for the abiding good, for the changeless joy.

Oh, where shall be found a full satisfaction for that longing, intense and natural? In vain we turn first to the idea of God—He is too infinite and unapproachable; in vain to the idea of heaven—this is too indefinite and far away; in vain to the idea of righteousness—this is too abstract and incomplete; in vain to the notion of an ideal humanity—that is too impersonal and unreal. But we turn first, and turn not in vain, to the changeless One set forth in these words of Holy Scripture: "Jesus Christ is the same, yesterday, to-day and forever!"

In this great truth—in Him who is the truth embodied, living and life-giving—we may find stay, strength, hope, victory and unquenchable joy, even in this changeful, saddening world. The changeless Christ! He is real and personal; He is concrete and complete; He is finite and def-

inite; He is human and divine; hence, He touches thrillingly the lowly earth and reaches kingly to the throne of God. The changeless Christ! He is of yesterday, to-day and to-morrow.

I. The Christ of Yesterday. 1. *The Christ of Yesterday and God.* The Christ of yesterday was the realest of realities. He was not merely a person, but *the* personage of history. And more, He was not only a character, but *the* character among men.

His life career, His mission work, His unsurpassed teaching, His sinless character, His tragical exodus from bondage here to liberty yonder, His Pentecost signal from on high to His waiting ministers below, that the full-formed, world-wide movement for man's redemption was then and there begun—these all were realities clothed in the splendor of God. And they are splendid and mighty realities to us who believe.

Faithful witnesses make that yesterday alive and most truly ours. These witnesses were men of that yesterday; they were chosen for truthful testimony; they companied long and intimately with the Christ of yesterday; they studied him profoundly—hearing Him, seeing Him with their eyes, beholding Him, handling Him with their hands; and they had holy spiritual fellowship with Him, and through Him like fellowship with the divine Father. These apostles have borne their testimony concerning the Christ to the world; they have declared their fellowship with the Christ, to the church, and the truth of their word of testimony and declaration has been doubly sealed by their matchless life ministries and dauntless martyrdom. In unison with the prayer uttered by Jesus standing well within the shadow of the cross, we believe on Him through their word; and brushing away the cobwebs of criticism and the dust of doubt, we come clear-eyed into the presence of the Christ of yesterday. Behold the man!

Man's character is made and measured chiefly by his relations: (*a*) To God; (*b*) to man; (*c*) to evil. So also is the character of the divine Man. What, then, were the spiritual relations of the Christ of yesterday to God?

The field of inquiry opened by this question is too vast, human knowledge of that field is too vague, for an attempt at a full answer; but enough is plain and sure and near at hand to warrant an answer in part and of practical worth.

(1) The Christ of yesterday was intimately acquainted with God. He knew God and was known of God. High and clear is the claim of Christ to this acquaintance. His first and most tender invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," was not uttered until this claim was first put forth: "All things have been delivered unto me of my Father: and no one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whosoever the Son willeth to reveal him."

A narrow knowledge of God one may have by a devout, thorough and exhaustive study of one of the sciences—botany, for example; but for such study the longest life is all too short and the strongest mind is all too weak. A wider knowledge of God one may have if he is able to give reverent study to the whole field of God's handiwork—the heavens, the earth, and man. For ages the wise have gathered and garnered the results of such study into science, art and history, as aids to seekers of knowledge who should come after.

But, at most and at best, knowledge of God is merely surface and fragmentary. At most and at best, it is but hearing the trailing of His robes of glory, but catching faint glimpses of their splendor, or but touching the hem of His outer garment. But beyond and within all these, which reveal and yet conceal, is the divine Personality, the mind and heart and will of the Father. To know God thus intimately and to be known of Him, is life, true spiritual life. To such knowledge man did not, could not, attain. Of such knowledge Christ only was possessed, fully possessed. Christ's intimate acquaintance with God goes far toward making Him man's Redeemer. It furnishes needed ground for man's trust in Christ. It fits Christ to be man's leader into life. And so the Master prays: "And this is the life eternal, that they should

know thee, the only true God, and him who thou didst send, even Jesus Christ."

(2) The Christ of yesterday was in sympathy with God. I am aware of the inadequacy of words for expressing spiritual states, relations or experiences. I shall hope, therefore, to indicate but faintly the relation of Christ to God in respect of spiritual affections. This relation is roughly outlined by the English term *fellow-feeling;* it is more finely but all too dimly defined by the Greek term *sympathy.*

However, let the meaning of the word here grow beyond ordinary bounds. Let us mean by it that there was such kinship of nature, such unity of spirit, such agreement in views, such community of interest, such oneness in purpose, between Christ and God, as to make them one, harmonious and like affected. In the story of the Christ of yesterday, His sympathy with God abounds and colors every page. His life was one, not only of godliness, admitting of degrees and possible for man to live, but also of *godness* ; a perfection in divine life, lifted high out of our reach. In the primary sense of the word, Christ was an enthusiast, the only and original enthusiast ; for God was in Him. But he was more than such an enthusiast ; for no less was He in God. As the disposition of love is the chief glory of a being, human or divine, and the kingliest power of all the outgoings of being into life, so in *love,* above all, was it that Christ and God were seen to be at one. By reason of this oneness, the heart of Christ and the heart of God alike felt thrill of joy or throe of sorrow. Because of this oneness, the love of God, through Christ, flowed forth a river, broad and deep, pure and sweet, bountiful and beneficent.

(3) The Christ of yesterday was a Revelation of God. Before His coming, some men wanted, all needed, another and fuller revelation of God. True, creation in some measure had revealed God, in respect to His power and wisdom ; providence, above and over the worlds wheeling their rounds in space, but told over and over of His mighty and minute care ; the history of mankind on earth had hinted of His lordship over the affairs of men ; the

marvelous spiritual nature of man had for ages imaged forth His nature and kinship; and the law of Moses, with its events ranging around, had taught His awful holiness to be feared; yet, after all, God remained so far hidden as to leave the vast majority of men as

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

With the few and better that cry had become a pathetic prayer like that of Philip, "Show us the Father, and it sufficeth us!" The Christ of yesterday, in one phase of His relationship to God, is answer to that prayer. To Philip, and to all like Philip, His response is, "He that hath seen me, hath seen the Father." Revealer of the Father—Immanuel—God with us—these phrases bring us the alphabet out of which the gospel is builded. How richly furnished was the Christ of yesterday for this new revelation of God! He was at one with God. He was God's intimate acquaintance. He was in perfect sympathy with God. He was sent of the Father. He was clothed with power over both nature and the supernatural, in order to authenticate that revelation.

By word and wonder-working and life, in the form and under the conditions of our poor race, He brought that revelation of the Father home to human understandings, hearts and consciences. He spoke as never man has spoken, before or since—for His wisdom was God's. His were the mighty works such as none other ever wrought, for His power was of God. He lived the Sinless, as no man yet has truly lived, for His life was wholly in God. He died as none can ever die, for His death was the tragedy of time.

2. *The Christ of Yesterday and Man.* In His relation to God, we found the Christ of yesterday the intimate acquaintance, and the perfect sympathizer with God, and the full revealer of the Father.

When we set before us the inquiry, What is the relation of the Christ of yesterday to man? we undertake in its answer a simpler, easier task. But here, also, no

exhaustive statement is to be attempted, rather a suggestive one.

(1) The Christ of yesterday was our Kinsman. Exalted as the Christ may have been by his relation to God, let us not overlook His kinship to us. He was one of us—in His birth, His infancy, His toil, His human needs, His human limitations, His suffering, His sympathies, His sorrows, and in all save sin.

He Himself would not have us forget that kinship. He declared Himself, again and again, to be the Son of man. He mingled with the high and low. He was touched with the infirmities of the rich and poor. He was a guest at the marriage feast, a visitor at the house of mourning, an attendant on synagogue and temple, a table companion of publicans and sinners.

He was subject to His parents; He puzzled doctors of law; He toiled as a carpenter; He wept at the grave of His friend; He disputed with the Pharisees and scribes; He blessed little children; He paid tribute; He angered at the mean intrusions of His own disciples; He had compassion on the ignorant and taught the people; He wearied with overwork and sighed for rest; He sought for companionship in the loving home in Bethany; He found in John a beloved disciple; and to this disciple he committed His mother, when the pains of death laid hold on Him. Truly, He was our Kinsman, our noble Kinsman.

(2) The Christ of yesterday was the ideal man. In all the years before His advent, the perfect man could not be found. The prophets, heroes and saints of this past—and of the present also—are but segments of the circle never completed. The perfect man in whom God could dwell and delight, and in whom man could find satisfaction and inspiring example, waited the fullness of time. The perfect, the ideal man was suggested in God's plan of creation and in His providences of history; He was longed for and dreamed of by aspiring souls who desired spiritual holiness; He was seen in vision by gifted poet-prophets of old who projected him in startling outline on the shadowy future; and in God's good time He came, as the Christ of yesterday, the ideal man realized in human his-

tory, both kind Son of man and strong Son of God, in whom was life that was the light of men.

(5) The Christ of yesterday was the Sacrifice for man. Two thoughts are ever lifted into prominence in the Holy Scriptures ; viz.: Man's sin and God's sacrifice for man's redemption. Sin, as a reality in the choice and lives of men—sin, as the immeasurable and inexcusable dishonor against God—sin, as the only plague-spot of the universe and the one utter ruin of the sinner—is strikingly set forth in the Scriptures, old and new. And human consciousness, experience, observation, reason and conscience do marvelously confirm these Scripture truths. But even more strikingly, more clearly and fully is the truth of God's sacrifice for sin set forth in His word.

It is set forth in the institutions of law and the events of redemptive history, from the first sin-offering—through types and shadows and bleeding victims of the Mosaic dispensation, through the glowing prefigurations of evangelical prophecy, through the announcement of John the Baptist of Jesus of Nazareth, as "the Lamb of God that taketh away the sin of the world"—to the death of Jesus Christ upon the cross.

It is set forth, over and over, by Christ on yon side the cross, by His chosen apostles on this side the cross. It is set forth in plain words, in figures, as kindling suggestion, and as sober matter of fact.

There can be no doubt the Scriptures would have us to apprehend that the state of sin is one of utter loss to the sinner ; that redemption from sin is a matter of unreckonable cost ; that God only is able to furnish so costly a sacrifice ; and that Jesus Christ of yesterday, in His life, labor and death, is that all-sufficient sacrifice, willingly given of the Father, to reconcile and redeem the world unto Himself.

I do not comprehend all this. Its full-orbed meaning is a sun sunken behind the western mou tain range. I see the subdued glory of that sun in the crimson west, I see the lances of light shoot far upward in the sky, I see and am satisfied ; for to-morrow's ast will flood away all shadows and lift the now dim objects into golden day.

I know this strange law to be true—that the life man now lives, the most precious thing of his possessions, is the costliest, begun and continued by sacrifices and sufferings of others.

I know as the poet most fitly says:

> "I could not at the first be born
> But thro' another's bitter, wailing pain;
> Another's loss must be my sweetest gain;
> And love—only to win that I might be—
> Must wet her couch forlorn
> With tears of blood and sweat of agony."

Shall the primary lesson of a mother's love and sacrifice and suffering be learned in vain, when I turn my questioning look upon the Redeemer, by whom I now live the life of faith, the divinest life, into which He has brought me from the deepest death? No; no; I will believe now and know hereafter that eternal life into which I have already come, is God's costliest gift bought for me and brought to me through the unspeakable sacrifice and suffering of my Kinsman, Exemplar and Redeemer, Christ the Lord.

3. *The Christ of Yesterday and Evil.* The character of the divine Man, I repeat, is determined by His relations, to God, to man, and also to evil.

I make no pause here to discuss the origin of evil, the real entity of demons or the personality of the devil; but putting before you the whole realm of evil—the sin of the soul, the transmission of deformities from parents to children, the speedy propagation of lawlessness in society, disease and death as related to sin, the reality of evil spirits, and Satan, as veritable prince or personification of evil and evil-doers—I ask, What is the attitude of the Christ of yesterday to this monster, evil?

Brief, though glad, must be the answer: Christ was always the enemy of evil in all its forms; He was ever the antagonist of evil whenever and wherever it opposed; He was the victorious Master of evil as condition, influence or personality, whether meeting it in a personal conflict or planning for its final overthrow by the spiritual forces set to work through His life and in His death.

From what we have seen of Christ's relations to God and man, we are already prepared to relate Him in respect to evil. We know that the Friend of God and of man can be no less than the implacable Foe of evil.

But this conviction will grow in clearness, breadth and solidity, I dare think, if one will follow out a few lines of thought which I would simply introduce:

(1) Christ's personal conflict with evil is a notable phase of his life—a phase best set forth, perhaps, as to its continuity and picturesqueness, by the Gospel of Mark. It was a conflict lifelong, intense, uncompromising, waged against all forms of evil, and never turned aside by its disguises.

Jesus healed diseases that were inconsequents of sin, personal or ancestral; as was the blindness of the man blind from his birth. He healed also diseases that were consequents of sin; as seems the paralysis of the man who was borne by four into the presence of the Healer. He rebuked His own disciples for their self-seeking and want of faith. He denounced all lack of love, mercy and justice, all hate and wrong, from man to man. He exposed the liar and unmasked the hypocrite. He probed the poison of fleshly lust to its very roots in the secret imagination. He struck loose the clutch of demons from the persons of the pitiable demoniacs. He invaded even the realm of death to set its captives free.

(2) The persecution of Christ by men reveals His relations to evil. They hated Him without a cause. Not in Him, but in themselves, was the ground of their cruel designs and murderous deeds against Him. He was holy, harmless, undefiled, loving and lovable—the one bright target for all envious archers. He stood in their midst, the one embodied human conscience, clean and true, therefore awful as a revelation of wrong-doing; and the wrong-doers who chose to walk in darkness, sought a false peace by madly quenching the light that made their way shameful and painful. The persecution against Christ was no act somewhat excusable of a passion-tossed mob against an outrageous violator of sacred human rights; but it was the antagonism of sinners sold to sin against the holy

One—an antagonism deeply rooted, ever growing, defiant of God, and utterly inhuman in its final act—an antagonism that lifted up Christ as a curse, upon the cross.

(3) Still further, the plan of Jesus for the overthrow of evil makes clear His attitude toward this plague of God's universe. Christ's personal conflict with evil, and the antagonism of sin and sinners against Him, are in a degree circumscribed and narrow. His plan includes these, and much more than these. That plan embraces, as forces working the sure overthrow of evil, not only His life, but even His mightier death, and, mightiest of all, His present resurrection state. That plan contemplates, as a field for contest and victory, not only the seen world, but also the unseen. That plan lays sure the foundations for the final utter subjugation of all evil; the salvation from sin of all souls worthy of eternal life; the future deliverance of the redeemed from all tribulations that smite with sorrow and wound to tears; the subjection of death; the destruction of Satan's power; and the banishment from God's glorious presence of all things whatsoever that hurt, make afraid or cast a shadow on the dwellers in light eternal.

That plan marshals for this splendid victory all personal intelligences in heaven and on earth who find their life and joy in God. Christ Jesus the Lord, the Adam of a new and spiritual race—a multitude innumerable of every age and clime and tongue who are born from above by faith in the changeless Christ to a deathless hope of His coming glory—blind, prisoned Samsons of all centuries, upheaving the massive pillars of wrong until it totters to the fall; while they beneath go sadly to a hopeless death—the angels rising rank on rank around the great white throne, as sure, swift ministers and messengers of Him who sits thereon—and God Almighty and All-holy—these all, are helping on and making sure this blessed consummation:

"And there shall be no more anything accursed, and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light

of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and forever ''

II. The Christ of To-day. The Christ of to-day, if the Scriptures be true, is still the same; yet in some respects he differs from the Christ of yesterday. Let me suggest some differences:

1. *The Christ of to-day is at home.* It is no marvel that here on earth he had not where to lay his head. Earth could build no home for Him who came forth from the Father, and would return soon to the Father. Absent from His own home, the homelessness of Christ must have weighed heavily upon Him. Call to mind the squalor and foulness, the greed and violence, the narrowness and bigotry, the pride and hatred, the hypocrisy and inhumanity, that abounded in the land of his adoption, when, as the Word made flesh, he tabernacled on earth, and we can imagine the homesickness implied in this short sentence concerning Jesus, "And looking up to heaven he sighed."

Keep well in mind the character of Christ as determined by His oneness with God, His kinship with man, His unquestionable hatred of evil. Do not forget that He humbled himself to wear the form and fashion and shackles and imitations of the least of us, while He walked and worked as the Redeemer. The thought is well-nigh unbearable to the sensitive spirit. He was sadly alone in the crowded world. The Samaritan villages shut Him out of their miserable hospitality. Nazareth would have flung him from a mountain steep to a violent death. His own disciples fell back from His solitary step as He set His face toward Jerusalem, to be offered up. There was not one of His chosen few to watch with him an hour, during the awful agony of Gethsemane. At His arrest, all of His disciples save one fled and left Him to His captors, and, at last, the leaders of His nation, with wild outcry, hounded Him to the cross and bestowed His rightful freedom on Barabbas, a robber.

But, thanks be to God! He is at home to-day. Every vestige of the state of humiliation (our present state) slid

away from Him in the mighty change of His resurrection. He was lifted above the stifling air and the torturing confines of earth into the liberty of the children of God by His ascension. His coronation placed God's crown, for the first time, on one of our kin, as sign and seal that He is a partaker of divine glory.

He is at home and in His own place. It is fitted to him and He to it. At the right hand of God, in the presence of the angels, in the atmosphere of perfect love, amid the joys that waste not away and glories that fade not forever—these make home for Him and an exceeding great recompense of reward. And He is worthy. The great voice of ten thousand times ten thousand and thousands of thousands, around the throne, proclaim His worthiness: "Worthy is the Lamb that hath been slain, to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.

2. *The Christ of to-day is lifted into rightful power.* The Christ of yesterday, let us gladly remember, was clothed upon with power. The fig-tree withered at His word of woe. His blessing fell on five poor barley loaves, and lo! a full feast for famishing thousands. The storm-lashed, maddened sea Gennesaret heard His "Peace, be still," and straightway slumbered calmly at His feet. Diseases fled His touch. The tainted, torturing ooze of leprosy, at His command, bounded as rich red blood again. Demons confessed Him master and dared not disobey His bidding. He called before the open tomb—Death let his captive go—Corruption quick repaired his awful waste.

O mighty power that clad the Christ of yesterday! And yet it seemed that metes and bounds and closed doors surrounded Him and shut Him out, the while, from occupancy and exercise of a larger power. He foresaw and foretold the coming of that larger power.

The narrow yesterday soon ripened into the broad to-day. To His disciples He said: "I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father." "It is expedient for you that I go away; for if I go not away, the Comforter [Advocate, Helper] will not come." To the ecstatic Mary,

who would have laid hold upon her Lord newly risen, He said: "Take not hold on me; for I am not yet ascended unto the Father; but go unto my brethren and say unto them, I ascend unto my Father and your Father, and my God and your God."

But before that ascension, came the Lord's commission to His disciples, to evangelize the world, and, as ground for that mission, this declaration: "All authority hath been given unto me in heaven and on earth." Then afterwards occurred the ascension from Olivet, "over against Bethany," when, as the Lord blessed His disciples, "He was taken up, and a cloud received him out of sight." And finally, at fully come Pentecost, as Lord of all, the Christ of to-day sent down His larger power, in substance and by sign, to make and to mark out His apostles for greater work than He Himself had done. From truths and facts like these, we may gather the differences in the power of Christ, yesterday and to-day.

To-day He is glorified; to-day He is in heaven; to-day His realm of operation is the spiritual chiefly; and to-day, on earth, through the Holy Spirit, His power for redemption is multiplied manifold.

If our text be true, He is still the unchanged Christ. In what respects is He the same as the Christ of yesterday? The differences just noted make no change in His character. The new vantage-ground, power and environments only make the more effective His nature, character and redemptive work, through the world and for the ages.

But hold fast this great truth that yonder, on the throne of redemptive power, Christ is the same as Christ on earth; in His love, pity and mercy toward man—in His zeal for God—in His immovable purpose to destroy the works of the devil. He is not further from us, but nearer to us, than ever before. Our cry for light, our prayer for healing, our tears of penitence, our heart-hunger for righteousness, our purpose to be true, our struggles to mount upward, our lamentations for our lost ones, our patient burden-bearing, and our fitful doubts and bitterness of soul, all, all, He sees and

hears and knows and feels more truly than He could yesterday.

Believe it, brethren, the great love wherewith He loved us is unchanged. He is changed only in His larger power to help and keep and glorify us.

III. The Christ of Forever. Jesus Christ of Forever will be found still the changeless Christ. But the full harvest of his largest power will have come. The redemptive work for man, borne yesterday by Christ on earth to seeming failure, but carried on to-day by Christ through the Holy Spirit to peerless victory, will have reached the utmost bounds.

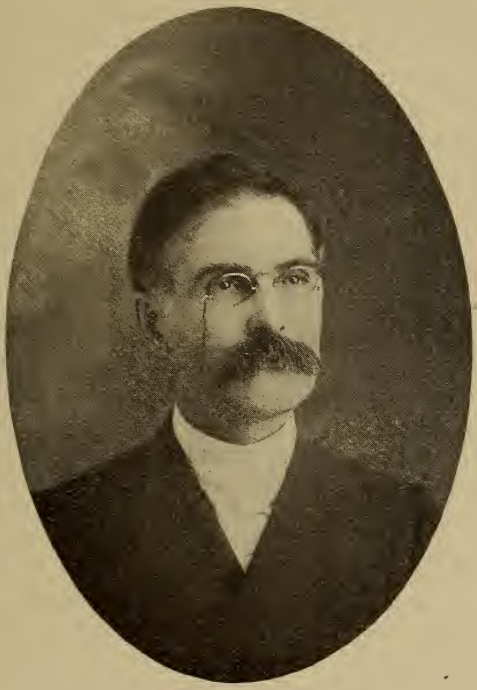
The gospel, the power of God unto salvation, will have been fully preached to all nations. All evil, the Christ of that gospel will have overthrown. All enemies of God and man, all hurtful and fearful things, will have been put under his feet. Sea and night, the dread and terror of men, shall be no more. Earth and heavens, unclean and disordered of sin, will have become the new heavens and the new earth, wherein dwelleth righteousness. The death of Death, the last great victory of the conquering Christ, will have given pledge that the redeemed have entered into the changeless world, to go out no more forever.

The Christ of Forever is the Christ of to-morrow—our to-morrow—the glad eternal day to be ushered in by the angel standing in the sun. We shall find Him then unchanged, except as *we* shall be changed. We shall see Him as He is. We shall know Him as we are known by Him. We shall be like Him.

We shall find Him then unchanged, except that he has grown unmeasurably fair to our glorified senses, unspeakably dear to our purified affections, inseparably near to our resurrection lives.

We shall find Him then unchanged; but we shall discover that all the forces that went out into the world of time as the manifold wonders of creation, do fix their centers in Him; that all the streams that fed and do feed the spiritual life in all souls, do find their exhaustless fountain in Him.

We shall find Him then unchanged, except that Christ Himself, no longer image of the Invisible, but transfigured forevermore upon His holy heights, by a glory all His own, will look on us and we shall see the Father face to face! Jesus Christ is the same—yesterday, God with us; to-day, God in us; to-morrow and forever, we in God.



A. B. Cunningham,
Flora, Ill.

A. B. CUNNINGHAM.

A. B. Cunningham was born on a farm near LaFayette, Ind., May 4, 1858. His progenitors were Scotch refugees fleeing from religious persecution, and who became identified with the early history of South Carolina, becoming large landholders in that colony. As they had fought with Bruce and Wallace for the liberty of Scotland and for religious freedom during all the stormy days of Protestant persecution, they were not behind when the colonies revolted at the tyranny of Britain. The Cunningham family in that struggle literally gave to the cause "their lives, their fortunes and their sacred honor." At the close of the war most of them had either been killed in battle or had died on English prison-ships. Their property had all been used to aid the cause, and in operating a powder-mill for the patriot army. The family was pauperized, and the few remaining scattered all over the States seeking to regain what had been lost. One of them drifted into the Northwest Territory when it was a wilderness, and founded the branch of the family to which the subject of this sketch belongs. They were iron-sided Calvinists, the doctrine having been burned into them in the furnace of war, and but few have ever broken away from Scotch Presbyterianism of the "strictest sect."

The subject of this sketch received his education in the common schools of his State, and at Wabash College, Crawfordsville, Ind. At the age of seventeen he taught his first school. He studied law, and was admitted to the bar of Montgomery County, Ind., in 1877. He abandoned the law for journalism, and for seven years was editor of the Crawfordsville *Review*, and for three years associate editor of the Crawfordsville *Journal*, and served for three years as Deputy Auditor of Montgomery County. Jan. 10, 1881, he was married to Miss Jeannette Elliott, of Crawfordsville, an uncompromising member of the Christian Church. A few years of church attendance in her

company, opened his eyes to the light and he was baptized by Elder J. P. Ewing. From the first he was marked by the congregation for the ministry, and in the spring of 1889 he was ordained. His first pastorate, extending over almost four years, was at Washington, Ind., where his success was phenomenal. His pastorates since have been Spencer, Ind., where he served well for three years, and a beautiful stone church will stand for an hundred years in that city as a monument to his work among that people. Other pastorates have been Danville and Alexandria, Ind. At present he is located at Flora, Ill., where a beautiful new church building is being constructed. His wife is a strong and willing helper in every department of church work. She is a born organizer, and a host within herself. They have two children, a son and daughter. T. J. Legg, State evangelist of Indiana, in writing of Bro. Cunningham's work to a church, says: "His pastorates have been successful without exception. I most heartily recommend him, and, as is well known, I recommend only successful men."

CHURCH PROBLEMS OF TO-DAY—THE SHIP OF ZION IN PERILOUS WATERS.

[By A. B. Cunningham, Alexandria, Ind., delivered before the Madison County Meeting of the Church of Christ, assembled in Christian Chapel, Anderson, Ind.]

"And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this man wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they nol all with us? Whence then, hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country and in his own house."—Matt. viii. 54-57.

In discussing the grave question of the problems which are confronting the church of to-day, we find so many things locking the wheels that we are uncertain as to which is the most important, or what remedy, if applied, would be the most effective in their removal. Such a discussion must needs be very plain and very direct, and we must approach it lovingly and in the fear of God. Even then we are treading on dangerous ground—ground under which sleeps the volcano of popular wrath.

We realize, as do church people everywhere, that the church is to-day facing a crisis. This, however, is nothing new in her history. We may think that we of this generation have the hardest task ever set before men to accomplish. But this is not so. We understand that the cause we love is being attacked by numerous bands of banditti which swoop down upon it from all sides, officered and disciplined by those notorious outlaws, the World, the Flesh and the Devil—villains and cutthroats all—plunderers, seducers, liars, steeped in all sorts of criminality. They seem to have the advantage largely in the contest; hold their heads high; sneer at the efforts of the good; carry away thousands each year into slavery to which death is preferable, laugh in the face of Justice, and spurn the pleadings of the church for the safety of her children.

The contest, viewed from almost any angle, is a desperate one, and the heart of the one pessimistically inclined sinks, while the hope of the final triumph of the church almost dies. But, across the chasm of two thousand years of time, we hear a voice which calmly spoke to a little group of men standing on the plain about Cæsarea Philippi, of this same "church in the wilderness," and it said to them: "The gates of hell shall not prevail against it."

This is still our hope. For six thousand years the battering-rams and catapults of the legionaries of Satan have pounded upon its walls, but the church has stood. It still stands. It is ordained to stand. The church is able to meet and cope with every adversary and every problem before her to-day, and successfully, if her adherents will only buckle on the armor and use the weapons God has provided. Individuals may and do grow weary with the strife and fall out of the ranks. Others desert to the camp of the enemy and mingle with the Bacchanals in their revelry of death, and turn the boasted liberty of the Christian into the license of the infidel. Others, like Achilles, sulk in their tents, because they are perchance denied the decoration of the shoulder-straps of a major-general in the army of the Lord, and allowed to lead it to defeat and disaster. But, thanks be to God, there are always those who stand firm, on the solid rock of conviction, who, like Abraham, will dare to offer prayers to God with an insistence which at times borders on the impious, that a few more days of grace be given to the Sodoms and Gomorrahs of earth.

There are some in every age of the world, thank God, who are ready to gather about the ruined and threatened altars of Jehovah, as the Jews about the desolated, fallen, cursed, blood-drenched, salt-sown Jerusalem of their fathers, ready to die on the cross rather than let go their hold on the eternal promises of Him who sits in the heavens.

The church has always had to contend with just such conditions as prevail to-day, worse often. In the beginning it was the ignorance of the law of God, and the dis-

asters which would follow, which desolated Eden. In the patriarchal age destruction was compassed again through idolatry, and the adoption of the customs and crimes of the heathen world by the chosen people. In the Mosaic age, when law was to reign, and God was to be exalted, there came again the old contention with idolatry, and the mingling of the chosen blood with that of the alien and stranger. The acceptance of heathen customs and modes of living brought desolation upon the church again and again, until in the time of the Saviour all the world was under the iron heel of Rome; her customs and her crimes had taken possession of all Judea, and all that remained of the church was her gorgeous ritual, intoned by priests as Romanesque in manner and spirit as even Tiberias Cæsar himself could desire.

The spirit of greed had taken possession of the world. It was an epoch of commercial enterprise and business expansion, similar to that which to-day has the world by the throat. It was an epoch of luxuriousness, censoriousness, lecherousness, covetousness, bigotry, idolatry and adultery; an epoch in which unnamable crimes flourished; an epoch when divorces could be procured as easily as they can in Indiana or South Dakota to-day; an epoch when the priests of the temple of the living God were adulterers, extortioners and hypocrites, "whited sepulchres, full of dead men's bones."

Into the very midst of this seething mass of moral midnight, came Jesus Christ, the Prophet of the new dispensation. Mosaicism was doomed. Its followers had betrayed God and corrupted a nation, unfitting it for His great purposes. Those who should have been its champions were trying to trample it to the death. But Christ touched the mangled, outraged, forsaken, bleeding, gasping form of Truth, and it arose again from the dust a mighty power which shook down the walls of Judah's stronghold, fastened the forms of its betrayers to tens of thousands of crosses about its dismantled temple, and drove the remnant before the arms of triumphant Rome to every quarter of the globe, to become a hiss and a byword to generations yet unborn.

They had stretched the naked form of the Galilean on the cross which surmounted Calvary's brow, as their last act of infamy and crime against the church of God, and congratulated themselves that it was all over. Truth, they thought, had been securely buried in the rock-bound tomb of the Arimathean Senator, and the things they had learned to love would now go on unmolested, and the Nazarine would never more upbraid nor call their attention back to the law and the prophets. But God was not mocked. Forty days later these same men of Jerusalem gathered about the apostle Peter, holding forth their blood-stained hands and crying out: "Men and brethren, what shall we do?"

The prophecies they had ignored and forgotten amid the whirl of business and pleasure, were to be fulfilled before their very eyes, and "repentance and remission of sins" were to be preached in the name of the One they had crucified, "to all nations, beginning at Jerusalem." God would assert his sovereign power and save his church, and a few years later came the hosts of Vespasian, and the story of how God avenged Himself on the betrayers of His law and His church is written in letters of fire on pages of blood in the book of the world's history, and is written in the face of every desperate Jew fleeing for his life from the interdicted soil of France and Russia.

But the problems of to-day—are they any different from the problems of the past? In a few things, yes. In most things, no. The devil has been very successful in getting humanity to use his old formulæ of the Garden of Eden successfully during all the ages, and so long as it does its work so well, he need make no change. It has been used for six thousand years, and with it he has filled hell to overflowing with the shrieking spirits of the damned. "Eat, and ye shall be as gods." "God knows that ye shall not surely die." "God will overlook this violation of His law." That was the doctrine in Eden. It is still the doctrine, and works as successfully now as ever.

Every effort to warn men of danger has been scorned by the masses, and the fires on the altars of Truth have

been kept burning only by the efforts of the few in every age. Those who, perhaps, like Elijah, have felt that they only were left who were true to God and his cause, the rest having "bowed the knee to Baal." But this is not so. With the first rift in the cloud, the faithful ones have rallied, the battle has been renewed, and the victory won.

One of the great problems before the church to-day is how to preserve our young men from the ravages of the drink habit; how to control its awful tide of misery in the church, the home and the community. Wherever it touches, it leaves the serpent's slimy trail behind it. The report of the United States Treasury Department for the fiscal year ending June 30, 1901, gives some statistics which are frightful on this question. It shows some figures which are so gigantic that men will find it hard to believe them. It shows that during the year ending June 30, 1901, the people of this nation consumed 1,349,476,103 gallons of intoxicating liquors. These liquors, according to the report, retailed for the enormous sum of $1,172,493,445, or $15.38 per capita. This liquor bill was for one year, as much as the combined earnings of the entire 200,000 miles of railroad in the United States for the same time. It amounts in round numbers to $67,000,000 more than the entire outstanding bonded debt of the nation; to $138,000,000 more than all the gold coin in circulation in the banks and in the United States Treasury vaults. It amounts to $209,000,000 more than all the coal mined in the nation last year. It is greater than the price of all the corn raised in this nation last year by over $421,000,000, and is $975,000,000 greater than the entire cost of all the public schools of the nation.

But, startling as these statistics are, the people seem dead to them. This traffic makes necessary the fifty-two penitentiaries and 18,000 jails in this land, where are incarcerated each year over a million and a half of criminals of all grades, 95 per cent. of which is the production of the liquor traffic. The saloon is a standing menace to society, church and state. It has its blood-stained hand upon every one of us, and no family is so fortunate as not to have felt its blighting touch somewhere. Yet the Chris-

tian people will not see. It may rob the father of the son, yet the father will raise neither hand nor voice to stop its course of desolation. Business considerations are allowed to stand in the way, so the father in cold blood trades the son, the fruit of his loins, blood of his blood and bone of his bone, for a piece of metal stamped with the mythical head of Liberty and called the "Almighty Dollar."

All the selfish desires of the human heart are rampant in the world to-day. Buying and selling and getting gain are the things which claim the attention of four-fifths of the human family. Gold is the hideous Dagon which the ark of God must face in the world to-day. Gold and what it will buy is the Alpha and Omega, the beginning and the end of human endeavor. "Will it pay?" "What is there in it?" are the questions we hear everywhere. The spirit of commercialism has won the first blood in this contest of to-day with the Spirit of the living God in the hearts of men.

This is not the first time in the history of the world that the church has met face to face that spirit of commercialism—that hard, dense, uncomprehending world spirit of business. In heathen Ephesus it met the same conditions, and when the preaching of the cross had turned many away from idols, it was Demetrius, the silversmith, who called together the workers in the precious metals and harangued them. "By our craft," he said, "we have our wealth. But see what this man, Paul, is doing. He is turning this people away from idols to a God not made with hands, and our business will be ruined We can not sell images of Diana much longer if this thing continues." So argued the crafty business man of Ephesus in his day, and, following in his train, the business man of to-day makes the same argument, when we approach him asking moral or financial aid in the suppression of vice and crime. "It will hurt my business. I dare not do this thing. I wish I could, but these villains trade with me." They would be just as truthful, and far more honest, if they would say: "Yes, I know that they will take my boy and ruin him morally and physically. I know that they will shut the door of heaven in his face,

but I can not run the risk of hurting my business by antagonizing them. Go away, and let me alone. What have I to do with Jesus?" Demetrius pressed this same question home to his fellow-craftsmen, and soon a howling mob was surging through the streets of Ephesus demanding the blood of Paul, and crying: "Great is Diana of the Ephesians, whom Asia and all the world worshippeth." In other words, the cry of the angry Ephesians was: "Great is our business. Nothing must be allowed to interfere with our gains."

Such a spirit as this is one of the awful conditions which baffle and impede the progress of the church of to-day. Let the saloon, the gambling-den and the brothel run unchecked and free, glutting their fierce appetites with our flesh and blood. Let them take the boy for the gutter, the prison and the gallows, and the girl for the bagnio, the madhouse and the grave which is hopeless. Take them all, but give us gold, that great "god which all the world worshippeth." What are they all compared with getting the gains of the world? All you can say of these things is true, their devotees might well say: "But with this money madness on us, we will

> "'Let the jingle of the guinea
> Cure the hurt that honor feels.'

We can afford to patronize street fairs and carnivals where all the vices of the lower races of men, and the voluptuous licentiousness of Orientalism, are taught to our children, and subscribe to things which should cause the blush of shame to mantle the cheeks of a savage, but we consider that to be business; that is progress; that is keeping the town moving. Let anxious parents chain up their children if they are fearful for them. Business can not be allowed to suffer just because a few hundred young men and women may be started hellward. Give us an open town. A wide-open town."

This picture of conditions may not be pleasant to some of my hearers, but remember that we are dealing in black facts now. You will probably be shocked still further when I say to you that this spirit is not confined to the rabble, the "mixed multitude," the pariahs of the com-

munity, but is found right in the church in many communities, and being in the church, and most frequently the business end of the church, makes the handling of it one of the very serious problems of the day.

The increase of crime in this country can all be traced right back to the fountain-head, and that fountain-head is the people, saints and sinners alike, who either violate law or wink complacently while it is being violated, and no one punished therefor. Allowing criminals to escape punishment for their misdeeds only emboldens others to crime. Allowing any law, no matter how insignificant it may be, to become a dead letter, soon breeds a contempt for all law, and this is anarchy, pure and simple. It means a state of society wherein no man's life is safe from the pistol of the assassin, nor his property safe from the torch of the incendiary. In such an environment the church has indeed a hard battle to wage. In the face of the odds, we can not wonder when men retire from the field discouraged and undone.

In 1900 there were 8,275 homicides in the United States, an increase of 2,000 over the previous year. During the same time there were 6,755 suicides, an increase of 1,415 over those of 1899. The statistician tells us that the great bulk of these were caused by despondency over business affairs, failures in business, etc. Failing to secure that upon which they had set their heart—gold, gains, business success—thousands of men were ready to step unbidden into the holy presence of their God with the stain of self-murder on their brows.

The problem before the church is to make the world understand that one can not serve God and mammon, and that such a service will result in the undoing of the soul. The church must learn how to apply the gospel of Jesus Christ to this money-mad age of the world and redeem it.

I desire to appeal to the men before me to-day to be true to the church of the Lord Jesus. Be loyal to it. Be righteous and true, and the Master has said that all things needful shall be added. God has entrusted you with children, and for their proper environment and training you are held individually responsible by high Heaven. If you

have boys, you are the great sun about which they revolve. What you do is the proper thing in their eyes. The gospel makes its very strongest appeals to the best and noblest of manhood, to the best and highest type of soul, and all Christian history is filled with the heroic. It takes no battlefield to produce a hero. A moral hero may be produced every hour on the "bloodless field of civil life," and the reward for his construction is a crown of immortality and to live and reign with God forever.

It is, and always has been: "Ye fathers, bring up your children in the nurture and admonition of the Lord." Yet the women are the high priests in the temple of God on earth to-day, and I say it to the everlasting shame of the men. The women in every church are overloaded with responsibilities. They are doing all that they can. They are doing more than they ought. Woman is still true to Him who came and found her in fetters and made her free. And to-day she stands by His church, as she stood by His cross amid the darkness and thunders of crucifixion day on Calvary.

> "Not she with trait'rous kiss her Saviour stung;
> Not she reviled Him with unholy tongue;
> She, when apostles fled, could danger brave,
> Be the last one at His cross, the first one at His grave."

God wants men. He needs men. He is calling for men to-day as He has never called before in the history of the world. It is a beautiful picture that Whittier has drawn for us of old Barbara Freitchie, as with trembling hands and disheveled gray locks

> "She took up the flag the men hauled down.
> She leaned far out on the window sill,
> And shook it forth with loyal will.
> 'Shoot, if you must, this old gray head,
> But spare your country's flag,' she said."

This is thrillingly dramatic and grandly spectacular, but allow me to say that the hydra-head of red rebellion was not put down by such scenes as this. The trampling, gray-coated hosts of the Southland as they surged Northward were not stopped by waving flags in the hands of patriotic women, nor did their ranks ever waver at their

shouts of defiance. The squadrons of Lee and Jackson, Buckner and Bragg, Hill and Pemberton, Beaureguard and Early, were not stopped in that way. They were halted in their march of devastation only when the bodies of strong men were interposed, and their breasts were bared to the storm of leaden hail of death which swept over the fields of Gettysburg, Chancellorsville, Malvern Hill, Nashville, Mission Ridge and Petersburg. This was the salvation of the republic. It was saved only by the literal response by the strong men of the nation to the notes of the battle-song of the Army of the Cumberland:

"We are coming, Father Abraham, three hundred thousand more,
From Mississippi's winding stream, and from New England's shore.
Six hundred thousand loyal men, and true, have gone before,
And we're coming, Father Abraham, three hundred thousand more."

God is calling for men to-day to stand by His cause in this crisis. To stand for His cause as opposed to the powers of earth and hell. Men to stand as examples to the world as objects of His power and as strong towers of righteousness and honesty about which the young men and boys may be safe. He wants strong men to aid Him who realize their personal responsibilities, and are ready to pick up the glove thrown at their feet by the destroyer of souls. How to get the men—the sons, fathers and husbands—into the church, and to cast out of their hearts the idols there enthroned, is one of the serious problems of the present, and may God help us to solve it according to His will.

Again, the church of this day and age is the victim of an indifference, on the part of its membership, which is truly appalling. The same complaint is coming up from every religious body on the face of the earth. The Catholic Church in the United States complains, and through its highest authority says, that during the past fifty years it has lost in various ways thirteen millions of her communicants. The masses of the people heretofore religious seem inclined to selfishly draw themselves to themselves, and allow the burdens to be borne by the few, who nobly stand forth and declare that they "know in whom they have believed" and are resting in the promise.

The tendency of the times is to nominal church membership, rather than to giving the world a spiritual uplift; to look upon the church as a sort of City of Refuge, where, in the presence of the avenging spirit, one may take refuge and be safe from the pains and penalties of broken law and violated obligations. It is a sort of revelry of the dying that we see all about us.

> "A cup to the dead already!
> Hurrah for the next that dies!"

The prayer-meeting, that spiritual thermometer of the church, is only attended by a faithful few. The Sunday-school, that hope of the church in years to come, has been almost abandoned by the parents of the children, who do not seem to know or to care who teaches them or what they are taught. Sunday-school is too small an affair for the *pater familias* of the store, the office, the shop, or the hustings to turn his great mind upon and illumine it. There are no market bulletins posted there. The question of his soul's salvation is not interesting to a man whose attention is fixed on Phillips and the Chicago corn-pit, or on speculations in futures on the local Board of Trade.

Oh for another John the Baptist, with his oft-reiterated cry of "Repent ye! repent ye! for the kingdom of heaven is at hand!" Or the wild cry of a Jonah, such as echoed and throbbed through the streets of ancient Nineveh, to bring the people back to the days of which Burns wrote in the "Cotter's Saturday Night," and drew for the world the immortal picture of the gray-haired grandsire gathering his family about the ingle at eventide for the worship of the great I AM. The hymn, the Scripture, the prayer, those things which inspired the conclusion of the poet, that

> "From scenes like these old Scotia's grandeur springs,
> That makes her loved at home, revered abroad.
> Princes and lords are but the breath of kings;
> 'An honest man's the noblest work of God.'"

The cry of "Back to your altars, O Israel," must be raised everywhere and this demon of indifference—this infidelity of indifference—must be throttled, or the death

of the Nazarine on Calvary's hill will have been a vain oblation to the world.

One of the great perils of the church in these days is found in the modern city. This is the hardest problem, perhaps, that we have to meet. This thing is a terror which looms up vast and dark before the church and demands a solution in the name of Jesus Christ; and the question is, "What shall we do with it?" It is cosmopolitan. It is materialistic. It is socialistic. It is anarchic. It is iconoclastic. It is misgoverned. Its officials are made by the elements of terror it contains, to suit themselves. It is a home destroyer rather than a home builder. This latter feature makes it a terror to a Government like ours, whose institutions rest entirely on the solid foundation of the home. The census returns, so far as they can be gotten, reveal the fact that in the country districts of this land sixty-six families out of every 100 own their own homes, while in the cities only twenty-one families out of every 100 own their homes, while in some of the larger cities, as New York, Chicago, Philadelphia, Baltimore and San Francisco, the per cent. falls as low as 14. In the centers of population the home is being rapidly destroyed. This destruction does not reach the middle classes to such an extent as it does the two extremes—the very rich and the very poor. Among the rich, club and hotel life has acted as the destroyer, and in these crowded, worldly places we hear preached a gospel of indifference and liberalism, and fads and isms, and various newly hatched and ephemeral cults are the order. The pure gospel of Jesus Christ is not in accord with modern society's desires and demands, hence it is cast aside, and rose-bordered paths are sought by the habitues of the circle of "400" in every city. In the homes of the tenements, in the alleys, up the back stairs, in the abodes of poverty, sloth and dirt, we hear preached the gospel of socialism and anarchy; here the mind is fed with the cheapest of tawdry literature, in which all government and law is railed at, and vice is exalted almost into a sacrament, and which teaches the true meaning of the Golden Rule to be an equal division of property. In these places the church,

through the efforts of the Herr Mosts and Emma Goldmans, is looked upon as the bitter enemy of what they are pleased to call "honest poverty." Thus both extremes are indoctrinated with indifference, and the middle class, coming necessarily into contact with both, lose faith and allow their anchors to drift. The church is the sufferer from all of this.

Thus we are brought face to face with a problem which daunts the stoutest heart sometimes, and causes tears of sorrow to fall from the eyes of the faithful servant of God, and sends him often, like Elijah, to the juniper-tree, where again the "still small voice" bids him arise, saying: "'Lo, I am with you even unto the end of the world;' arise and do the work to which I have sent thee, and leave the results to me. I am Jehovah God; I will provide." And, arising, the discouraged servant of the Lord again commences the battle.

We have in this particular section of the country a condition which is calculated to baffle the wisest among us. It is the problem of the young man, the young woman and the church. We have in the cities of the Indiana gas belt a larger population of young men who have no homes and no friends than any other section of the nation, perhaps. Many of these young men are from the country, from good homes, and have been driven, by the application of machinery, from the farm to the manufacturing centers. The young women, too, are deserting their country homes and seeking employment in the cities. Every one of these cities and towns of the gas belt becomes at once a storm center, and the question uppermost in the mind of every man who loves his race is, "What will the harvest be?" It must be reaped and garnered for the glory of God, or be allowed to develop into food for the flames. Which shall it be?

We all know the conditions. This country has always had an almost unrestricted system of immigration, and the people have flocked to our shores from Europe, Asia, Africa and the islands of the sea. Right in our midst can be heard the babel of alien tongues. They are here from Russia, Germany, Holland, Sweden, England, Austria, Po-

land, Bohemia, France, Italy, Spain, Greece, Egypt, Arabia, Turkey, Australia, Wales, Cuba, and from everywhere, and but few of them are the best representatives of their people. We have represented, in all the larger cities of the gas belt, all the race antipathies of the whole earth—people from every land and clime; men of every religion under the sun; men who are separated by blood and worship and thought wider than latitude or longitude could ever separate them. So our cities and towns are rapidly becoming un-American, and our American customs and American religion are being set aside, and that which has no place in any civilized land is rapidly taking its place, while the people sleep in churches everywhere.

There are ten thousand evils which follow such conditions. Everything which was vile in their own lands these people have brought to us. They found the soil, and have sowed the tares with our consent, and the crop produced is now threatening to destroy us. The seed which has been sown and allowed to grow and blossom under the guise of liberty of press and speech, bore fruit the other day at Buffalo, when the Chief Magistrate of the republic fell wounded to the death before the pistol of an assassin, a Polish anarchist, with whose unfortunate country we as a nation sympathized in its struggle with the despotism of Russia and Austria. Yet, from sources whence we ought never to have expected trouble, it has come—from the ingratitude of the expatriated of other lands whom we have welcomed as patriots fleeing from chains to liberty, but have proven to be vipers, who would sting us to the death. From these sources has flown forth a stream of pauperism and crime which is increasing into a deluge as the years go by. Ignorance is the order among them. The public schools will not reach them, for they have no desire to be anything save what they are. Drunkenness, and all the awful concomitant of crime, thrives, for they have brought these habits with them across the sea; they will bequeath it to their children to the last generation, and they will inoculate ours with it. The result of our intended kindness has been the construc-

tion of one vast sepulchre for everything good which ventures too near its polluted quarters.

Into this sea of turbulent and diverse elements comes the young man from the country, or from the good home. He goes to the church, and there he meets, perhaps, with a sort of left-handed welcome, when it should be the very place where he should receive the heartiest and gladdest hand. The boy does not know, as we who have had more experience, know, that the very people who are occupying pews at the church, have their minds glued on the business of the coming week, or are lashed by the thoughts of the losses of the past six days, rather than on the worship of the eternal God. Under these conditions the boy will soon search out the place where he will be made welcome, and result—lost, world without end. A few friendly words at the proper time might have saved him. The chances for the escape of the young woman under the same conditions are much less than those of the young man. Society is still constructed on the plan of the old Pharisee: "Stone the woman. Let the man go free." "'Tis true; 'tis true, 'tis pity, and pity 'tis, 'tis true." We are facing a condition and not a theory now, and we must look the facts in the face, damning and awful though they may be.

But there is a bright side to all this. We have looked on the dark picture long enough; longer, perhaps, than we should. We are prone to say: "I don't see how we are going to do this." Whether we see or not makes no difference. God says, "Do," and we are bound by our obligations to make the attempt. We may fail, but there is no disgrace in failure. We have thirty millions of professing Christians in this country to-day. If they would all of them work; if all of them would do their duty only partially, we would solve all of these problems in six months' time. The influence of that number of persons, with one aim, and all working together, can not be measured.

The professing Christians of this nation hold its wealth in their hands. Yet, out of all that God has given them, they parsimoniously give of it only the pitiful sum of

thirty millions of dollars all told annually to convert the entire world to Jesus Christ; while, during the same time, the lower classes, the people without God and Christ, in the United States alone pay into the saloons and distilleries the sum of one billion and a half of dollars to make paupers and murderers, thieves, wife-beaters, gamblers and jail-birds. This balancing of accounts does not look right to the human eye. How do you think it looks to the eye of God?

Of the 370 colleges of standing in this country, there are 300 of them operated by religious bodies. We are not lacking in material resources of any sort. We have the educational facilities on our side by an overwhelming majority, nor are we lacking in numerical strength when out of a population of 78,000,000 there are 30,000,000 who profess to be followers of Jesus, and to trust in Him for salvation. In addition to all this, we have five hundred thousand more children in the Sunday-schools of the United States than there are enrolled in the public schools.

The church has all the agencies at its command with which to work a social, moral and political revolution in this land such as the world has never seen, and such as never entered into the wildest calculations of any Eutopian dreamer. It has been said of the power of Great Britain in the world:

> "She's got the ships,
> She's got the men,
> She's got the money, too."

But all this is more than matched by the ability of the church in this land of ours. Why, Christianity has in her ranks to-day six million voters. She does not have to have anything political in this nation that she does not desire. She holds the nation's wealth, as she has the educational facilities; she has with her all the agencies everywhere which work ceaselessly for the good of the race. She has the Christian Endeavor, the Epworth League, the Young Men's Christian Association, the King's Daughters, and every other organization of young people the wide world over, as her handmaidens; she controls all of the organized charities of the world, and

under the banner of the Red Cross she ministers to the wounded and dying on every battlefield of the world; she operates all of the hospitals, and the state has recognized her by asking her aid in the management of its asylums, prisons and reformatories. Can you name anything in the way of resources which Christianity does not have at her command? I can mention one thing in which she is woefully lacking, and that is, moral courage.

There must be an awakening of these powers. There must be an end speedily put to this infidelity of indifference. The church must find out just who are her friends; who are the faithful and true of all her many professors of sanctities, and with the true and the tried rally about the altars determined to restore the sweet gospel of Christ in all of its mighty and wondrous power. If members and money both have to be sacrificed, let them go, so that the spirituality of the church is again restored.

Men should be made to more and more realize the awful need of a civic conscience and a civic religion. The church must be made to understand some way that the human race is made of many and diverse elements. That there can be no such thing as isolation in this world any more. If you stubbornly refuse to see the railroad, you will be compelled to look at it at last, for it will be brought to your door. This is an age of the world when we can not hide from anything. It is an age of world-wide commerce and world-wide communication. The old walls of partition which have separated men for ages are falling everywhere. The great wall which has kept civilization out of China for centuries must come down sooner or later. The son of the Flowery Kingdom will soon be made to understand that the civilization of the Occident proposes to force itself upon him, or wipe him from the face of the earth. The time has gone by when an individual or a nation can turn hermit, and refuse to lend aid to that thing or things which fancy may not approve.

The time has come for the death of conservatism in the church of Christ. She can not afford to sit longer with folded hands, refusing to accept the changed condi-

tions of the last decade, and let the powers of darkness reap the harvest. The religion of Jesus is not something which those who have been baptized and associated themselves together in a church body can monopolize. A close corporation which shuts out all the world save those whom we admire, will not do. God, in the very beginning, placed his embargo on selfishness, and he has never lifted it, nor will he do so. The things which we are pleased to call gain and loss are mutual. When one section suffers, the entire world is thrilled. The nations of earth are closer now than ever before. Especially are the States of our own country close together. Indiana, with her railroads, her splendid system of turnpikes, and the many interurban electric roads, with cheap and rapid transit, is only one great neighborhood. Smallpox at the capital is a menace to the entire State. So an epidemic of either disease or morals in the slums of any of our cities endangers the occupants of every home in the land.

The church of Jesus Christ stands for everything which vice antagonizes. The church is the only palladium of conscience on the face of the earth. She stands alone as the great exponent of the Fatherhood of God and the brotherhood of man in the earth. Then, why such a selfish indifference on the part of so many to the complete enforcement of this Heaven-enunciated doctrine?

When these great and awful facts stand out so plainly before the eyes of men, how can they refuse to see them? Yet they excuse themselves, and hide behind the question which fell from the lips of the bloody-handed firstborn of Adam: "Am I my brother's keeper?" The great sin of the church is indifference. The church is making very few great and aggressive campaigns against vice and sin. None where every professing Christian is a soldier in the ranks. But, on the other hand, every vice in the calendar is wide awake, using every effort in its power to turn virtue into sinful paths, and having wonderful success. Are we to save these brothers and sisters of ours and win them to Christ, before they become filled with despair and take the places of those who have worn themselves

out in the service of Satan and pass off the stage of action each year through debauchery, violence or suicide, or go to make up the long roll which is annually made in the penitentiaries, asylums, and potter's fields? This is a question for you to answer.

The church has a work before her compared with which the cleaning of the Augean stables by the mythical Hercules was child's play. The great work of evangelizing these American cities, and, through the power of the gospel of Jesus Christ, making them safe places for the sons and daughters of men to go, is the work which calls her loudly. The church must be made some way to see the situation; to learn to count the losses we are sustaining among the very best brain and brawn of the nation, and which we are letting flow by us through indifference and neglect, watching it form into the flotsam and jetsam of that great stream which flows through the earth, carrying its thousands into the pit of darkness—lost, world without end. It is possible that familiarity with these things has bred a contempt for them. It must be so when the church can look with such indifference on the plague-spots sprinkled so thickly over the body politic—sins of society, sins of government, sins of the individual, sins of business. They have become entangled with everything, and the church of Christ is the great sufferer from it all. The business interests of this nation were opposed at one time to the liberation of the Cuban, but when his liberty was assured then ten thousand harpies darkened the air above the island ready to feast on the profits. Abdul II. is allowed to indiscriminately butcher Armenian Christians, because to put a stop to it would endanger the "business interests" of Christian (?) Europe. The death-cry of every slaughtered Boer on the South African veldt is heard in the interest of British commercial expansion, without regard to the teaching of the Christ which Britain claims to exalt. The spirit of greed has the world by the throat. Mammon is its god. Great is he, and J. Pierpont Morgan is his prophet.

Our battle-cry has been for many years: "The world for Christ!" This is a great battle slogan. I believe that

it is in accord with the great commission of Jesus to His apostles on the brow of Olivet, and it is a cry which we as a people, making the claims we do, can not fail to heed. I would personally desire to see every inhabitant of far-away Boorooboolah Gha safely within the sheltering walls of the church but let me say in all candor that before that thing can be accomplished successfully, another battle-cry must be adopted and its sentiment made effective in the hearts of the people at home. That Shibboleth is, "The Church for Christ." This does not mean a few only, but the entire church. We must have something more than the leaves of profession. It is the full-fruited tree which God regards. We must, as a body, bear fruit such as the Father expects from those grafted on the true vine.

The church is the mightiest power on earth, and its resources, properly applied, will undo all the wrongs which now blight and curse the race. With every professing Christian living daily the profession he makes, and being a propagandist of his religion in ever so small a way, all these plagues would disappear as if by magic, and we would have a new earth and be ready for the coming of the new heavens.

"As bright as the sun, as fair as the moon, and as terrible as an army with banners," is the way Solomon describes the church. It is more powerful than all the combined forces of earth and hell, and we are promised that "the gates of hell shall not prevail against it." God has blessed this people and this nation more richly than He ever blessed the chosen people, and shall we make Him "a Prophet without honor" among us in payment therefor? He has said to us: "Lo, I am with you even unto the end of the world."

Then back to your tents, O Israel! Close up the ranks. Sharpen the sword. Repoint the spears, and forward to victory. Let us take this world and hang it as a trophy of the gospel of Jesus our Lord on the walls of the palace of the King of kings and Lord of lords.

ALEXANDRIA, Ind.

President A. M. Haggard,
Drake University.

ALFRED M. HAGGARD.

The author of the following sermon began preaching in 1876. He graduated from Oskaloosa College in 1879, and took up his first regular work in De Soto, Ia. After three years he was called to Washington, Ill. In 1884 he and his good wife were called by the Foreign Mission Board to take the work in Liverpool, England. At the same time the State Sunday-school Board of Illinois urged them to give themselves to that work. But the church and college in Oskaloosa prevailed, and for most of the next fourteen years Oskaloosa was their home. For six years Bro. Haggard was pastor and for three years president of the college. After a short pastorate in Colfax, Ia., he took the secretaryship of the Iowa Christian Convention, of which he is now president, and moved his family back to Oskaloosa. He was called to Drake University in November, 1898, to assist Dean Everest. In the following year he became dean of the College of the Bible, which position he now holds. Since his seventeenth year he has never been long absent from the schoolroom. He has held some large meetings, but is more didactic in his sermonizing than most evangelists. In 1900 he and his family crossed the Atlantic. On this trip he preached in Toronto, Canada, and twice in London. Wm. Durban heard him on the theme, "The Other Cheek," and pronounced the sermon equal to the best he ever heard from Spurgeon or any of the English divines.

Bro. Haggard is widely known as a third-party Prohibitionist. This is a part of his religion. He is intensely missionary and a liberal giver for missions and educational interests. In the present religious discussions he is a conservative, but not a partisan. He would fight for the rights of his radical brethren as quickly as for his own. From his college days his friends have known and appreciated his fairness and the judicial turn of his mind. He is profoundly convinced that most of the "assured

results" of Biblical criticism have no abiding foundations. They are beset by three fatal weaknesses. First, they have created as many difficulties as the traditionalists ever had. Second, outside of a handful of so-called experts, they can not be furthered from the rostrum or in the press. If accepted at all, they must be taken on authority—authority as absolute as that of the popes in the Middle Ages. Dean Haggard does not believe that the new century will blindly surrender itself to authority, either political, philosophical or religious. Third, they are but one theory founded upon another theory. Theories founded upon facts have not always stood; how about one founded upon another theory? The results of criticism depend upon some theory of evolution. Each of these theories is now in conflict with important hostile facts. There can be but one outcome. When the popular theories of evolution surrender and square themselves with certain great facts, most of the "assured results" will lose their chief support. In Professor Sayce, of Oxford, and in certain German experts, Dean Haggard sees these changes already in progress. He believes that a well-founded theory of evolution would be a blessing, and that it is sure to come, and come soon.

Bro. Haggard is a very close student of the Scriptures. He is painstaking and methodical. He goes as near to the bottom of Biblical problems as possible. A few years ago he solved the problem of prayer direct to Jesus. While showing that it was according to the Scriptures, he took from the Unitarians one of their greatest proof-texts—John xvi. 23. Later he solved the puzzling problem of the chronology of the time of the Judges by throwing the 450 years of Acts xiii. 19, 20 *backward* from the division of the land, instead of *forward*. Just now he is out with a correction of the text of Ps. cxxxvi. 15, and a convincing argument showing that the Pharaoh of the Exodus was not drowned. Yet he does not allow this plodding and digging to rob his sermons or his classroom work of the fire of enthusiasm or the pathos of the gospel. His classes are impressed with his powers of reason, but his unbounded faith is more impressive. While he is

logical and argumentative and bold in his investigations, his faith is as warm as that of the mystic and as absolute as that of the Old Testament prophets.

The Haggards in England and America trace their lineage back to Sir Andrew Ogard, who came from Denmark and settled in England and was naturalized under Henry VI. in 1433. On page 86 of the "Genealogy and History of the Haggards" are found these words: "Rice Haggard, a noted divine, who was the author, originator and organizer of the original Christian (or so-called Campbellite) Church." Rice Haggard was a brother of the great-grandfather of Dean Haggard. The dean does not credit the above lines. He supposes they grew out of a very interesting fact which may be found on page 101 of the "Autobiography of Elder Samuel Rodgers." These are the words of Rodgers: "Rice Haggard first suggested to Barton W. Stone the propriety of wearing the name *Christian*, as that given by divine authority to the disciples at Antioch." No one can read the preface to his compilation of hymns without feeling Rice Haggard's deep convictions on the question of Christian union. Thus it is manifest that Dean Haggard is in the fourth generation of reformers. His father was a preacher, and the brother of his grandfather was a pioneer of much ability.

L. of C.

THE NEW BIRTH.

ALFRED M. HAGGARD.

INTRODUCTION.—Not long ago an earnest inquirer wrote a letter to the editor of the *Sunday-school Times*, asking questions as to the new birth. Trouble and perplexity were woven through and through its lines. The editor very wisely closed his brief response with words as follows: "Do not worry over the new birth. God will do his part, you do yours." But how can I do mine without knowing what it is? And how can I leave God's part with Him if I do not know His part from mine? Evidently the good editor did not go far enough to help most troubled souls. Perhaps no one can do all that many desire in this difficult field, but we can ask this honest question and do our best in answering it.

PROPOSITION: WHAT IS THE NEW BIRTH? 1. It was then, and is yet, a mystery. Turn to the third chapter of the Gospel of John, and read the first twenty-one verses. Then read again the seventh and eighth verses, where Jesus in substance tells Nicodemus that part may be understood and part not so well understood. If Jesus did not try to explain *all* about it, why should we? Since the new birth is an important factor of the new life, and since the life is brought to light through the gospel, we should know more of the new birth since the gospel came in its full revelation than could have been known in the days of Nicodemus. Yet it would be the greatest mistake for any one to suppose that bringing it out of darkness into light would eliminate all mystery. Science has been trying to determine the nature or final essence of matter. It is seen to-day under floods of light unknown fifty and one hundred years ago, but the mystery of matter is more profound and hopeless than ever. Light helps you to understand the comprehensible while it locks up more securely the parts which are not for the understanding. Both in matter and in the new birth is much to be clearly

understood, while in both there are mysteries too great for any of us. Since Jesus treated the new birth under this double relation, what wiser thing can we do than to follow His example?

2. The new birth is a vital process. This much is beyond doubt. There is no birth in a dead kingdom. Only in a kingdom of life do we find such phenomena. This one plain fact makes it necessary in this sermon to turn away from legal and formal illustrations to illustrations from biology. My chief illustrations, therefore, are taken from living things. This is very essential. Another necessity is upon us also. We should not treat the new birth in a way so narrow as to divorce it from all the vital processes that lead up to it, and without which it never would occur. Birth is by no means the first beginning of an individual life. A third necessity should not be forgotten. We should remember that the new birth is not the end of the new life. The birth is in order to growth—growth toward, and into a harvest of fruit, a glorious outcome. Therefore I shall consider the life in which the new birth is a factor, as the greatest and most real of the four kingdoms of life. It is just as real as vegetable life, or animal or human. As high above vegetable life as is the animal; as high above animal life as is the human—so high is *the life* above all others. As a real conquering power it is greater than vegetable or animal or human life. In the believer this power will gradually crowd out all that is imperfect and faulty. It will establish its fullness and bring that moral perfection for which the heart longs. It will never cease until it has brought the believer into perfect likeness to the Christ. It is called eternal life, not because it always comes to the harvest of its fruitage in every heart where it is planted. The parable of the sower shows that it does not always do this. It is called life eternal because it leads into eternal happiness every faithful one, and because it comes from the eternal God through the Saviour of men. And probably because it is older than any of the other three kinds of life.

3. All kingdoms of life suggest two factors in the new birth: a life-giving factor and a receiving and nourishing

factor. Jesus chose to illustrate this truth by reference to the third kingdom, the kingdom of human life. I prefer to illustrate it from the first kingdom, the kingdom Jesus used in the parable of the sower. I have chosen a field in biology which teaches the same lesson taught by the biology he used for illustration.

A few years ago, in moving into new quarters for the winter, I discovered a fine bed of strawberry plants. Just after the snow disappeared in the spring, I cared for them diligently and sought berries from them at the proper season. Not a berry did I find, either ripe or green! The plants were thrifty, the blossoms were white and fragrant, but there was no fruit. I discovered that the plants were pistillate. They had no stamens and hence no pollen, and therefore no fruit. One of the factors of birth was lacking. Pollen is that factor. It is the life-giving factor. It is as truly seed as is a kernel of corn or a grain of wheat. It will not grow where corn or wheat will, but in the heart of a living strawberry blossom it will grow. In order to get a crop of berries for the next year, I was directed to plant some perfect plants among my pistillate plants. I was assured that the pollen would be carried from these by the bees and by the winds to the hearts of the blossoms, and a harvest of berries would be borne! Some of you have tried this advice, and know that it is good and true. It perfectly illustrates the life law that there are two factors in birth, the life-giving and the life receiving and nourishing factors. The same is true in the animal kingdom, and also in the human kingdom where Nicodemus was so puzzled. In the realm of life eternal Jesus states that there are two factors of birth. The strawberry is born into the vegetable kingdom. The canary bird is born into the animal kingdom. The child is born into the human kingdom. The child of God is born into the kingdom of heaven. This natural law of life extends into the spiritual realm or spiritual world.

4. What is the life-giving factor of the new birth? Our text says it is the Spirit. In verse 5 it is mentioned as the second of two factors. Verse 6 is devoted to

special emphasis of the Spirit as the life-giving factor: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." The agency of the Spirit does not exclude the co-operation of God and Christ. There is no contradiction of Rom. vi. 23: "The gift of God is eternal life through Jesus Christ our Lord." The same thought is more elaborately stated in Gal. vi. 8: "He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the Spirit shall of the Spirit reap life everlasting." This naturally leads us to Luke viii. 11: "The seed [the pollen] is the word of God." The important thing about seed or grains of pollen is the life within. We are reminded of the words of Jesus: "My words are spirit, and they are life." The pollen is the power of God for producing a strawberry, provided the blossom is prepared for its work. So the gospel is the power of God to save by the new life, if the heart blossom is prepared by faith. In His conversation with Nicodemus, Jesus does not rule out the seed, the sowing, the agency of the Father or of Himself. He does expressly mention the Spirit, which logically implies all the others. The Spirit, then, with His divine helpers and through Spirit-chosen processes of life-giving, is the first or life-giving factor in the new birth. Other passages of Scripture, embodying more or less of this chain of thought, will occur to the thoughtful reader.

5. What is the life receiving and nourishing factor in the new birth? If we follow our leading illustration, it is a human heart in bloom. And if we turn to the Scriptures, we find no contradiction. God's two great books never contradict each other. The professor of botany to whom I went for instruction concerning my plants directed me to keep them and care for them diligently, thus causing them to bloom the next spring and give me a harvest of fruit, newborn fruit. Does not the writer of Proverbs speak in like manner when he says: "Keep thy heart with all diligence, for out of it are the issues of life"? I saw that to leave my thrifty and beautiful plants without pollen was to doom them to a living death. In like manner will not a believer perish without the gos-

pel pollen? Was not much of the conversation with Nicodemus on this very point? What else can be the meaning of these words: "So must the Son of man be lifted up, that whosoever believeth in him should not *perish*, but have eternal life"? And again: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not *perish*, but have everlasting life." In the vegetable world a plant which will not bloom is doomed. Did not Jesus say as much in this very conversation? "He that believeth not is condemned, because he hath not believed in the name of the only begotten Son of God." Why did Jesus refer to the serpent lifted up in the wilderness? Because it forcibly presented the whole matter of faith in the hearts of men and its indispensable importance. Because it presents the radical difference of hearts in bloom and dead or faithless hearts. So, then, a heart prepared by loving faith in Jesus is the second factor in the new birth.

"Why does not Jesus say so in verse 5?" He does, for verses 14 to 21 are a comment upon verse 5. "Why did he say *water?*" Because he meant water, the water of baptism. Is not baptism, as taught and practiced by the New Testament teachers, a clear expression of a heart in bloom with love and faith? What other one word in any language could the Master have chosen that would have revealed more of the heart in bloom for the life eternal than this? I used to wonder why the Master mentioned *water* first and *Spirit* next. It is no longer a mystery to me. He *first* mentions the growing place for the seed of life, the heart in bloom; and *next*, the creator of the life to be sown, the Spirit. "Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God."

Conclusion:—(1) Do not worry over the new birth. Do your part, and God will do His. Keep your heart open, keep it in bloom. Live a beautiful life, a life fragrant of the Son of God. Treasure the gospel, know its precepts, love the crucified One, do what He would do in your place. The wise farmer does not worry over the sunshine and the rains. He chooses good seed, and sows

it in due season and cares for it, and reaps the harvest God gives him. Do your part and do not worry ; in due season you will reap life everlasting ; you will pass safely through the new birth into the harvest fullness of life everlasting.

(2) In our illustration the winds and the bees carried God's pollen from the perfect plants to the imperfect ones. There is not one Christian too old or too young to carry the message of life eternal to some one else. God and Christ want this work carried to the ends of the world. Reader, it is your business to help. It is your happy privilege to help. It is a glorious thing to be a carrier of the gospel of life. God wants preachers to do it. He wants Sunday-school teachers to do it. He wants parents. He often uses children to carry it. He loves and honors all who do this good work. He will be disappointed if you go home to Him without doing any of it.

(3) In the harvest of eternal life there will be no failure from lack of good seed. All failures will arise from neglected or poorly kept hearts. In the parable of the sower this is made very clear. Foolish souls are laying blame at God's door because of his warnings and assurance of a coming living death, with its anguish and horror. Biological science unites its voice with that of Jesus. The man who does not love God and his fellows is doomed. The man who does not believe in Jesus and embody this faith in life and character is doomed to an awful destiny, and no one to blame for it but himself. The laws of life are not less inexorable than the laws of gravitation. If God's will were done, there would not be a lost soul.

(4) My plants were not totally depraved, but they were totally helpless without the perfect plants. They had good roots and good leaves and good blossoms for growing the pollen from a perfect plant. Reader, you may have as much spiritually, but that is not enough. Without one thing they were totally helpless. They must have the help of a perfect plant of their own kind. Nothing else in the wide world would do. The sunshine of Italy would not do. Fertilizers from skillful chemists would not. The care of the king's gardener would not answer.

The pollen from plants of a kindred kind would not. God's power to save my plants from a living death was stored nowhere else than in grains of pollen from perfect strawberry plants. In like manner, without Jesus Christ you are totally helpless! "He that hath the Son, hath the life. He that hath not the Son of God, hath not the life." Neglect Christ, and you are lost! Love Him, serve Him, and you grow into the unspeakable glory of perfect Christ-likeness, eternal life.

DRAKE UNIVERSITY, Des Moines, Ia.

Christian Woman's Board of Missions Department.

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HISTORY OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

152 East Market Street, Indianapolis, Ind.

ANTECEDENTS.

Woman's missionary work, as a distinctive agency, is a product of the nineteenth century. The first organization for this purpose, in this country, of which we have any account, is the "Female Missionary Society" of the M. E. Church in New York, which was organized in 1819, but ceased to exist in 1861. In 1834, women of various churches in New York, learning of the deplorable condition of their heathen sisters, formed a society to work in their behalf, but this was soon "abandoned at the urgent request of the church Boards." In 1860, Mrs. Fannie B. Mason, a missionary from Burmah, came to New York with the sad story of the wants and woes of heathen women. The result was the formation of the "Woman's Union Missionary Society," in 1861, which is still working vigorously. The various subsequent denominational woman's missionary societies in the United States are outgrowths from this.

ORIGIN.

As early as October, 1869, Elder Thomas Munnell had urged the General Christian Missionary Convention, assembled at Louisville, Ky., to take steps for enlisting the sisters in systematic missionary work, and though this was not done then, seeds were sown beside the waters, and some of them grew years after.

The inaugurator of organized mission work among the women of the Church of Christ was Mrs. Caroline N. Pearre. Replying to questions concerning this, she says in a letter written Feb. 10, 1896: "On the 10th of April, 1874, about ten o'clock in the morning, at the close of my private devotions, the thought came to me. I promptly conferred with Bro. Munnell, who was then

corresponding secretary of the General Christian Missionary Convention, to know if he thought it practicable. He promptly responded at once: 'This is a flame of the Lord's kindling, and no man can extinguish it.' I then began to write letters to our ladies, and soon received favorable answers from all but one. She did not reply."

This encouraged Mrs. Pearre to begin the work in her home church in Iowa City, where she organized a society about the middle of May. About the same time, a letter that she had written concerning it to Mrs. J. K. Rogers was sent to J. H. Garrison, who published it in his paper, the *Christian*, with an editorial fervently commending it to his readers. In June, Isaac Errett visited Iowa City, talked the matter all over with Mrs. Pearre, was thoroughly interested, and then and there wrote a vigorous leader entitled "Help Those Women," and sent it off for the next issue of his paper, the *Christian Standard*. In this he proposed that the sisters hold a convention at the same time with the General Convention, at Cincinnati, in the following October, to organize a woman's Board. Through the columns of the *Standard* and the *Christian* this was kept before the people and arranged for. Already there were devout women here and there, who, in silence, were yearning for some active, responsible, yet womanly work for the Master, in place of the passive church life they were living. The words of these faithful men strengthened and encouraged all such. In fact, a few sisters at Des Moines, Ia., under the guidance of John C. Hay, had, on the 28th of February, of that same year, banded together for local missionary work under the leadership of Mrs. C. E. Gaston, who writes: "This was the first missionary organization among our sisters." Thus, Iowa women became the vanguard of the coming army.

ORGANIZATION.

During the summer of 1874, a number of local societies were formed to be auxiliary to the Board that was to be organized in October. The first of these, so far as we have record, was at Indianapolis, in July. About the first of August, societies were started at Bloomington and at Eureka, Ill., and at other points later on.

About seventy-five sisters met in Cincinnati in response to the call for a convention. Mrs. R. R. Sloan, of Ohio, was called to preside. Miss Alma White was secretary. Mrs. Pearre explained fully the purpose of the meeting, and presented plans for future work. Prayerfully and fervently the matter was considered. The result was, the Christian Woman's Board of Missions was organized Oct. 22, 1874, on which date the constitution was adopted, headquarters placed at Indianapolis, and national officers chosen from that locality.

CHOOSING OUR FIRST FIELD.

In answer to the question, "Now, for what definite field shall we work?" the following were proposed: 1. A mission in our great West. 2. A mission among our Freedmen. 3. Revival of the Jamaica Mission. 4. Support of one or more teachers in connection with the Free Baptist Mission in India or China. All pledged themselves to abide by the decision of the majority. The merits of these several fields were fully stated and earnestly considered.

The convention had friends scattered all through the West, many of them without church privileges. Four million slaves, ignorant and debased, had recently been freed within our borders. The deplorable condition of woman in India and China was touchingly portrayed by Dr. Graham, of the Free Baptist Mission, with an appeal in their behalf. Jamaica had been a mission of our American Christian Missionary Society for several years, in charge of J. O. Beardsley, and with encouraging success; but in 1864, in the midst of the Civil War, was abandoned for lack of funds. For ten years our seven or eight little congregations over there had been without a minister, ignorant, weak, helpless, and they kept piteously pleading, "Come over into Jamaica again and help us." It was as the prophetic Ethiopia stretching out her hands unto God. The vote was twice retaken, and was almost unanimously for Jamaica. Thus it became our first field.

Notwithstanding the ministry of that mission has been so changeful, the cause has grown right along; not

always in numbers, but rather in the Christian character of the church-members. C. E. Randall has stood heroically by in its darkest, as well as in its brightest, days. He has been as an anchor to it. His children are becoming his coworkers. For several years he and two native ministers, A. C. McHardy and P. M. Robinson, with either Mr. Versey or Mr. Rumsey most of the time, bore the burden of the work there. The task was arduous. Note some of the difficulties. The area occupied by our interests there is about twenty-nine miles long by sixteen miles wide, if measured in straight lines. This area is very irregular in shape, and is made up mostly of rocks and mountains broken into thousands of perilous steeps and precipices. Danger is imminent almost everywhere. Most of the traveling must be done on horseback along paths steep and narrow, and so winding around chasms and over and around mountains that one must often ride thus, in slow walk, several miles to reach a point one mile direct from the starting-place.

About three-fourths of the people (aside from about 15,000 whites) are black, and the other fourth are various shades of brown. All are poor, nearly all *very poor*, and *very untaught* in everything that makes people intelligent. In this area we have twenty-one churches.

INDIA.

Our stations in India are at Bilaspur and Bina, Central Provinces; Deoghur, Bengal and Mahoba, Northwest Provinces.

Bilaspur.—In October, 1881, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society decided to co-operate in establishing a mission in India. In September, 1882, the company sailed. We sent four young women, Ada Boyd, Mary Kingsbury, Mary Graybiel and Laura V. Kinsey. G. L. Wharton and L. Norton and their wives were sent by the Foreign Board. They located at Hurda, Central Provinces. Soon Mr. and Mrs. Norton withdrew from the field, and shortly after M. D. Adams and wife were sent out. These, with Misses Kingsbury, Graybiel and Boyd, went two hundred miles

east from Hurda and opened a station at Bilaspur, where the Foreign Board built a bungalow, or mission home, for their workers, and we built one for ours. Later, we built a schoolhouse and an orphanage, in 1894 a dormitory and a hospital, in 1898 a physician's bungalow was erected, in 1899 a second schoolhouse was purchased, and in 1900 another orphanage dormitory was built.

Bina.—When three of our first missionaries to India went to Bilaspur, Miss Kinsey remained at Hurda. In 1887 she married Ben N. Mitchell, a missionary laboring in Bombay, under an English Methodist Board. While on a visit to Bilaspur, previous to their coming to America, in 1889, he was immersed by Mr. Adams and identified himself with the Disciples of Christ. After spending four years in this country we sent them back to India in 1893, and with them Misses Ida Kinsey, of Portland, Ind., and Mattie W. Burgess, of St. Joseph, Mo. They opened a new station at Bina, where they labor among the English and Eurasians as well as with the natives.

Deoghur.—Deoghur is two hundred miles west from Calcutta. The work there was begun by Miss Jane Wakefield Adam, a native of Scotland. She had long been a Baptist, closely studied her Bible and yearned for Christian union. She prayed to be sent to the darkest spot in India, was guided to Deoghur, and for seventeen years has given herself to its enlightenment. She went independent of any church or Board, and has faithfully sowed the good seed in bazaars, temples and homes, by the roadside and among lepers. She secured a godly native evangelist to aid in the work. In 1893 she heard of our workers and their work at Bilaspur, and visited them. The visit was a mutual joy. The result, she united with the little band of disciples there. In 1894 she came into the employ of the Christian Woman's Board of Missions, bringing her work with her. She was then sixty-five years old. She had a compound, but her buildings were meager. She lived in a little house on wheels nine years. She needed associate workers and a home. In 1895 our Board sent to her Misses M. Alice Spradlin and Bessie Farrar. At the opening of war in the Philippine Islands,

Miss Spradlin left India to go as a nurse among the soldiers of the United States. In 1898 Dr. Olivia A. Baldwin, of Texas, and Miss Annie Agnes Lackey, of Arkansas, were sent to re-enforce this station; Miss Baldwin to have charge of the orphanage work, and Miss Lackey to do zenana work. In 1899 Dr. Mary Longdon, of Pennsylvania, was sent to assume the medical work. During this year Miss Freddie Ehrenberg, of Australia, learning of our people and plea, cast her lot with us. An excellent bungalow was built in 1899, a large orphanage in 1899 and 1900. A second building was added to the orphanage plant in the autumn of 1900, in order that large numbers of famine children might be accommodated. At this time Miss Ramsden was secured as an assistant.

Mahoba.—On returning to India in 1894 from her furlough in this country, Miss Graybiel was accompanied by Miss Adelaide Gail Frost. They opened a new station at Mahoba, N. W. Provinces, and were cordially received by the people. In 1895 Miss Elsie H. Gordon was added to this station, also a native evangelist and his wife, Mr. and Mrs. Christian Benjamin. In 1896 a physician, Dr. Rosa Lee Oxer, was sent out there. Mr. Wm. Burford, of South Australia, who attended the Convention at Springfield, Ill., that year, kindly contributed her passage money ($400), and Dr. and Mrs. H. Gerould, of Cleveland, pay her salary. In 1899 Miss Susie L. Rawson, of Ohio, was sent to Mahoba to do kindergartening among the orphanage little ones. In 1900 Miss Graybiel and Miss Frost came home for needed rest. Miss May Browne was secured, to have charge of the school work in Miss Frost's stead; Dr. Oxer has charge of the orphanage. There are 120 children in the orphanage. The church has almost one hundred members. This station has excellent buildings, the principal ones being the bungalow, orphanage, orphanage annex and school chapel.

A. McLean visited this station. He says: "The bungalow is surrounded by temples, shrines, idols, sacred trees, old palaces and suttee mounds. It is a light in a dark place." During the famine of 1896–7 they instituted what was called the "Children's Kitchen," where within

sixty days they gave out more than 19,700 meals to starving ones.

UNITED STATES.

The first permanent work undertaken by our Board in the home land was in Montana. In 1882 our only two churches in that territory, at Helena and Deer Lodge, under the leadership of Wm. L. Irvine and Massena Bullard, proposed to the Board that they would raise $1,000, provided we would furnish an additional $1,000, to put an evangelist in that field. As a consequence, in October, 1883, M. L. Streator and Galen Wood, both of Ohio, took charge of those two churches, respectively. Neither had a church building, but each congregation met in a courthouse. Helena had thirty-eight members; Deer Lodge, forty-three. Each congregation proceeded to build a house of worship the next year. Also, in 1884, congregations were organized, and church houses were begun in Corvallis and Anaconda, with W. D. Lear minister at the former, and J. L. Phœnix at the latter place, and preaching was begun at several other points. The work has been very successful.

Ann Arbor.—Ann Arbor, the seat of Michigan University, one of the largest and most popular institutions for higher education in America, contains about fourteen thousand inhabitants. There are about t ree thousand students in the university, coming from every State in the Union and all parts of the civilized world. Many of these are seekers after truth in its broadest and best sense. In 1886 the Michigan State Board of Missions named this city to the Disciples as a most important point in which to plant a church when the way should open for it. At once the Christian Woman's Missionary Society of Michigan and the Christian Woman's Board of Missions began planning to accomplish this work. At that time a godly woman, Mrs. Sarah Hawley Scott, was a member of the Central Church of Christ in Detroit, and of the Auxiliary in that church. In February, 1887, she rested from her labors. She bequeathed most of her estate to her Auxiliary, the Christian Woman's Board of Missions, the Michigan State Board and G. C. M. C. These four parties

soon agreed among themselves that all the bequests, amounting to $12,590.33, should be used in the erection of a church building in Ann Arbor, with the understanding that the Christian Woman's Board of Missions take charge of the work and foster a mission there. A lot was purchased by the Disciples of Michigan, and the foundation for the building laid in 1888. Delays in settling the Scott estate and in securing additional funds so retarded the work that it was not completed till 1891. The entire cost, including lot, heating, furniture, etc., was about $17,000. C. A. Young began work there as pastor Aug. 15, 1891. The dedication services were held October 11, B. B. Tyler, of New York, preaching the sermon. The church was organized October 25, with twenty-nine members, most of them students in the university. About twenty citizens were added during a meeting in January, 1892. The growth of the congregation in numbers and spirituality has been gradual and steady since that time.

In July, 1898, Mrs. Helen E. Moses was called to Indianapolis to serve as Bible Chair Secretary, in order to carry out the recommendation of the Convention of 1896—that $25,000 be raised for the endowment of the English Bible Chair. This amount was raised by the time of the Cincinnati Convention, 1899. In 1897 this work was inaugurated in the Universities of Virginia and Georgia, under the auspices of the C. W. B. M., the churches in these States being responsible for the expenses. In 1898 Col. John B. Cary, of Richmond, Va., who was a loyal friend of the Bible Chair enterprise, died. His family knew of his deep interest in Bible work for the University of Virginia, so gave in his memory the sum of $10,000 to found the John B. Cary Bible Lectureship in the University of Virginia. Dr. Charles A. Young was placed in charge of the work. During 1899 sixty-three students took the courses of Bible study offered. Aug. 1, 1900, there was $17,000 in the endowment fund of the John B. Cary Lectureship.

Our Mountain Missions.—For several years the sisters in Kentucky were sustaining a "Mountain Mission" in their State, building up a school and church at Hazel

Green, Wolfe County. In 1886 this was provisionally placed in the care of the C. W. B. M. In 1888 it was formally and fully transferred to this Board and became one of its charges.

Such, in brief, is the report of the work as I have gathered it from the "Historical Sketch of the Christian Woman's Board of Missions," compiled by Miss Elmira J. Dickinson. You will see that these women have undertaken the difficult fields. They are not building on any man's foundation. They have a mission in Mexico and in Porto Rico. They are aiding the work in twenty-six States and Territories in the United States, and in many places the work would fail if their support should be withdrawn. They have erected a number of permanent buildings in foreign fields, and this holy ministry has grown to be a wonderful success, and God is abundantly blessing the work of this noble band of righteous women who take this important matter to God continually.

HOUR OF PRAYER.

In July, 1887, Joseph King earnestly appealed to our Executive Committee "to fix upon and name a day and hour in each week for prayer, when all whose hearts move them to pray may retire to their closets and make united supplication for the cause of missions, for missionaries and for the churches. What an inspiration to our missionaries to know that on a certain hour in every week thousands pray for them! And, above all, it would make glad the heart of Christ." This was brought before the National Convention in October and warmly approved. Five o'clock Lord's Day evening is the appointed time. It is a sweet, a holy hour. God's benediction rests upon it. Jesus blesses it. Let every one observe it.

The literature of the C. W. B. M. has grown from nothing to a thirty-two-page monthly with a circulation of 13,500. This magazine is ably edited by Mrs. Helen E. Moses, of Indianapolis, Ind., and is packed full of information, for fifty cents a year. Other publications, chiefly for the young, are issued regularly from their office. They

have leaflets and pamphlets by the thousands that will thoroughly post you in all their work.

Since 1882 this Society has sent out forty-one missionaries; money raised since 1874, $1,036,194.83. Grand work. Glorious hope. Sweet realization awaits every patient toiler in the C. W. B. M.

CONCLUSION.

The foregoing sets forth some of the work of the Board, but the best can not be told. No words can reveal the largeness of heart, richness of faith, sweetness of hope, blessedness of life that have come, not only to those receiving the ministries of these women, but much more to the women themselves. All have been lifted into a higher, holier life, nearer to God, in this service. The Saviour's words have been abundantly verified: "It is more blessed to give than to receive."

As many members of the Christian Woman's Board of Missions have contributed to this sketch, it may now go forth as a brief autobiography of the Christian Woman's Board of Missions.

The offices where all this work is planned are at 152 East Market Street, Indianapolis, Ind. Here the Corresponding Secretary, the Treasurer and the Superintendent of Young People's Work, with their assistants, seven altogether, try faithfully to serve the work. Here are kept the sets of books for receipts and disbursements of the various funds, for subscriptions to the papers, for mortgages and other purposes. Here incoming and outgoing missionaries, also friends and coworkers in the Christian Woman's Board of Missions, come from far and near for Christian greeting, counsel, conference and communion, receiving cordial welcome and bestowing gracious benediction.

MRS. HELEN E. MOSES,
Editor of Missionary Tidings.

FLORENCE MARY HAGGARD.

The following address was delivered by Sister Haggard in Minneapolis, Minn., at the C. W. B. M. session of the National Conventions in October, 1901. She prizes the many good things said and written to her concerning this address. But we have not overcome her modesty sufficiently to get any of these commendations.

Sister Haggard is the oldest daughter of Barton W. Johnson. Her mother is a sister of John W. Allen, one of the Chicago pastors. Mrs. T. W. Grafton, of Ann Arbor, is one of her sisters. Dec. 7, 1880, she married Alfred M. Haggard, now dean of the College of the Bible, Drake University, Des Moines, Ia. For three years she has been president of the Iowa Christian Women's Board of Missions. In 1879 and 1880 she served on the staff of the *Christian-Evangelist*, first in Oskaloosa, then in Chicago. Readers of the *Sunday-school Evangelist* at that time will remember her as "Aunt Tottie."

She has been more than an ordinary helper in all the work of her husband, which is sketched in another place. Bro. Haggard delights to tell how her good old grandfather, John Johnson, of Washington, Ill., once settled a family discussion as to the comparative merits of himself and his wife. Some one wondered if she helped write the sermons. One of her old playmates doubted her ability. But John Johnson came to her rescue as follows: "She is a heap the smartest of the two."

She was born in Eureka, Ill., Dec. 7, 1859. For several years her home was in Bethany, W. Va., where her father was one of the Faculty of Bethany College. She attended Oskaloosa College, and would have graduated had not her father's paper gone to Chicago. As a matter of course, she is perfectly at home in the atmosphere of Drake University and is a favorite with the students and Faculty.

MRS. A. M. HAGGARD,
Des Moines, Ia.

WOMAN IN THE KINGDOM.

MRS. FLORENCE HAGGARD.

On the river Lahn, close to the Rhine, is the little town of Ems, a pretty watering-place. It was for years a favorite resort of the old Emperor William, and many stories of his visits to Ems are recounted. Upon a certain occasion he paid a visit to an orphan asylum in the neighborhood. A class of children was reciting. Looking at one of the little girls, the Emperor, taking an orange from his pocket, said:

"My little fraulein, can you tell me to what kingdom this belongs?"

"To the vegetable kingdom, sire," she replied.

"Very good," said Kaiser Wilhelm. Then, presenting a gold piece, he inquired:

"To what kingdom does this belong?"

"To the mineral kingdom," she promptly answered.

"Well done," exclaimed the Emperor. "But now," he added, "to what kingdom do I belong?"

The child hesitated and hung her head. She could not say that her beloved Emperor belonged to the animal kingdom. After a moment she answered brightly: "Your Majesty belongs to the kingdom of God."

The old Emperor smiled, but there were tears in his eyes as he said: "My little one, I hope you are right."

The little German girl felt the need of another kingdom above the animal. The world recognizes this need. Quatrafages, the distinguished French scientist, pleads for four kingdoms. He accepts the mineral and vegetable, and divides the animal kingdom into two, making the animal and the human. He argues that conscience, the heaven idea, and faith in God are great dividing lines between the animal and human worlds. The Christian world would add to these yet another—the little girl's kingdom of God.

My theme is, woman in this kingdom. It is a real kingdom, with Jesus Christ as its King. It has been here for almost two thousand years; it will be here until time is no more, and the kingdom on earth becomes the glorious kingdom of heaven.

When this old world began its course, all was in harmony with God. The first three kingdoms knew nothing of enmity to God. With the coming of man, a bitter enemy was revealed--one who neither slumbered nor slept, relentless as fate. He laid hold upon and marred God's greatest works. He introduced sorrow, defeat and death into this beautiful world. He disinherited the possessors of the beautiful garden. He fitted the whole world for the deluge. He kindled fires which swept the cities of the plain into destruction. He filled the life of Jacob with sorrow, and sought to swallow up the Hebrew people in Egyptian bondage. He would have destroyed the children of Israel, root and branch, by idolatry and repeated captivities. He plotted against the Christ from the day of His birth, and at last nailed Him to the cross. He led the Roman Government in three centuries of slaughter of unresisting Christians, from Nero to Diocletian. He sought to wipe out Christianity through the barbarian hordes from the north. Again he attempted it, but God met him on the field of Tours. He very nearly annihilated Christianity in the "Dark Ages." He slew Huss and Jerome of Prague, and Savonarola. He dug up the ashes of Wyclif, and only left the ashes of Luther and Calvin and Wesley because they were in the hand of God.

In this awful battle of the ages, when right seemed forever on the scaffold and wrong forever on the throne, woman has been crushed and mangled more than her brother, man. And why? Did Satan take note on the morning of creation? Did he see how God gave her a unique place of honor, completing in her His wonderful works? If so, he must then and there have determined to strike the heart of God by venting his hottest hate on womankind. In this long war on God and His kingdom, who has suffered most? I answer, woman. We need but turn our faces to any Christless land to read this awful

truth. Joseph Cook, after many months spent in heathen lands, spoke of woman's condition, where Christ had not redeemed her from thralldom. He said: "While in the southern Pacific Ocean I was looking toward the Fiji Islands, and was told, on indisputable authority, that in this paradise of the great deep, young girls were once fattened and sold in the public market as stall-fed cattle, for food! We are informed by entirely trustworthy African travelers that sometimes, when a king of the tropical region of the 'Dark Continent' dies, a river is turned out of its course by artificial means, a pit is dug in its dry channel, a score of human beings called his wives are put into this pit alive, a platform of wood is constructed above them, other wives are placed on the platform alive, clasping his limbs from the support on which he lies a corpse, and then the earth is shoveled into the pit upon all this mass of living humanity, and the river is brought back to its course! But," he adds, "in India I have seen worse things." And then he pictures the polygamy, concubinage, prostitution, infanticide, terrible slavery enforced upon widows, child-marriage, ignorance, wretchedness and abuse which often finds sweet relief in suicide. This, my dear friends, is but a picture of woman in all ages, in all lands where God has been cast out.

Why has woman been the target of Satan's bitter attacks? Upon whom God centers special interest, Satan focuses awful hate. Whom God begets by the Holy Spirit, Satan would slay with Herod's sword. Whom God heralds at birth by angel choirs, Satan determines to wickedly kill. Whom God honors in the baptismal waters, Satan tempts in the wilderness. Whom God glorifies on the mountain of transfiguration, Satan crucifies on the mountain of Golgotha. In her creation God commissioned woman to be a helper of man. Hers was a high and holy mission, the greatest of all great things, SERVICE. This very commission drew down upon her the wrath of the enemy of all good and marked her for attack.

The knighthood of Heaven has not only come to the rescue of woman in this age-long struggle, but has also crowned her with many honors.

The greatest event of all history is the advent of Christ. In it woman is wondrously honored. More miraculous than woman's creation, more astonishing than the birth of Isaac, is the birth of Christ. God manifest in human flesh! Weak enough to die and go into the doors of death; Godlike enough to smite and crush the head of him who had the power of death, and to deliver them who, through fear of death, were all their lifetime subject to bondage. For such an one God might have created a body, but He did not. He honored motherhood and childhood by placing the Christ-child under the heart of Mary and in her arms. He glorified childhood by the babe in the manger, heralded by angels, seen by the shepherds, and visited by the wise men from the east. When the mothers brought little children to the Master for a blessing, what a calamity for motherhood and childhood had he sided with the disciples and sent the mothers away with the children untouched by His arms! But one loss could have been greater: a refusal on the part of God to send His Son into the world by the way of the home, through birth and childhood, without the help of motherhood.

Aye, Mary, truly have all generations called thee blessed and favored of womankind. In the setting up of His kingdom, Christ Jesus had no more loyal helpers than the Marys and Marthas and Priscillas of the early church. The poetry and art of the world have found no more touching theme than the fidelity of those who were last at the cross, first at the grave, and first to believe in the risen Lord. On God's roll of sainted womanhood will be found the names of thousands who have loved and served in such a quiet way that history has had no large place for them. Others, in God's providence, have been led into larger fields of service, and their deeds are recorded both in the books of time and of eternity. Of the many who have been thus honored, I can mention but a few.

In Paul's second missionary journey he is kept from the north and the shores of the Black Sea, and also kept from Ephesus in the south. Why is he providentially

guided to the seacoast, near the site of the ancient Troy? How does it come that a ship is ready that very morning for that unusual route? Because the gospel of Jesus Christ has not been regularly introduced into Europe. And because a woman is praying to God for herself and for the people of the continent. Is not Christianity in Europe an answer to the prayers of Lydia?

You remember how Monica followed her profligate son from Africa to Italy; how she did not despair when for so many years Augustine clung to his scholarly skepticism. She hoped and prayed when her son's head and heart and soul seemed utterly lost to God. She was a woman of faith, and God gave her hope and courage; her prayers were answered, and the profligate Augustine became a teacher to influence thought for more than a thousand years. From her the world has learned that the prayer of a righteous woman availeth much. The tides of history are often turned by a woman's prayers!

At one time Luther was heartsick and discouraged in his battle with the superstitions of the Middle Ages. One morning his wife appeared in mourning. In surprise he asked her who had died.

"Do you not know?" she replied. "God in heaven is dead."

"How can you talk such nonsense?" Luther exclaimed. "How can God die? He is immortal, and will live through all eternity."

"Is that really true?" she asked.

"Of course," said Luther. "As surely as there is a God in heaven, so sure is it that He can never die."

"And, yet," she said, "you are hopelessly discouraged."

From that time Luther felt that one man with the living God was a host, and that the gates of hell could not prevail against him. In our reverence for this mighty reformer, let us give a passing thought to Luther's wife. Many a woman has been the secret inspirer of man's noblest deeds.

The greatest eras of English history, as all admit, are the Elizabethan and Victorian. When the young Princess

Victoria received the message that she was queen of the British Empire, she exclaimed, "I will be good." And on her knees she pledged herself to serve, first her God, and then her people. Her whole life was in harmony with that famous utterance when a foreign prince asked the secret of the greatness of her kingdom. Taking a Bible in her hand, she said: "This is the secret of England's greatness."

God has also honored woman in the great fields of philanthropy and reform. In those good works the nineteenth century leads all others. And in them none has served more faithfully than woman.

High in the list of those who have given lasting blessing to the world stands the name of Elizabeth Fry. In her life these words of Christ found fulfillment: "I was sick and in prison, and ye visited me." She visited and talked of Christ in the English jails. They were loathsome, and the treatment of the prisoners was inhuman. She prevailed upon Parliament to amend the laws for prisoners, and began a world-wide prison reform. Every man in prison to-day owes something to this good woman. In the judgment-day many will thank Elizabeth Fry for a start in the better life.

Florence Nightingale and Clara Barton learned from the Master to care for the sick and wounded on battlefields. Where storm and pestilence wrought havoc, they hastened in His name. Ease and home could not hold them back. Neither sneers nor entreaties could drive them from the path of God-given service. Florence Nightingale tells in a few words the story of her life. She says: "If I could give you any information concerning my life, it would be to show how a woman of very ordinary ability has been led by God, in strange and unaccustomed paths, to work in His service. And if I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I never refused God anything." What a door of usefulness is open to those who will not refuse God anything!

Maud Ballington Booth is another of the Christlike ones whose meat and drink is to do the Father's will.

Like her Master, she fears not to sit at the table with publicans and sinners, believing that sin-sick souls need the touch of a loving heart.

On the honor roll of the nineteenth-century heroines must be placed the name of Lady Henry Somerset. The world offered its richest pleasures for her soul. "One day," she said, "as I sat in the midst of idleness and luxury, a voice seemed to say, *Follow thou me.*" She answered, "I'll go where you want me to go, dear Lord." Wealth, influence, talent, all she laid at her Master's feet for use in His kingdom. We love her because of her bravery in fighting sin in high as well as in low places. We honor her for her efforts in behalf of social purity in the English army, and for her services to the fatherless and widowed. How tenderly she studies the home welfare of laborers! How grandly she pleads for the overthrow of the rum power! In her service for humanity she has proven herself a monument of Christian heroism.

When we speak of Lady Somerset, involuntarily we think of Frances Willard, her fast friend and leader in all good works. Hers was a wonderful life; raised in the obscurity of the pioneer West, without the help of influential or wealthy connection; surmounting prejudice and all kinds of obstacles, she became famous on both sides of the ocean. Why is she ranked by many thoughtful students of history as the queen of American womanhood? When she died, why was her name entwined with that of Queen Victoria? They were called "the two greatest women of the nineteenth century." Jesus said, "He that would be great among you, let him serve." In Frances Willard this law was fulfilled. In her young womanhood she laid aside ease and honor, choosing a life of hard service in an unpopular cause. Like Moses, she chose to suffer affliction with the people of God rather than to enjoy the pleasures of the world. In a very true sense she esteemed the reproaches of Christ greater riches than the treasures of any modern Egypt. Verily, she has had her recompense of reward. Like Abraham and Sarah, before death she had a divine pledge of the fulfillment of her faith. Like theirs, hers was God-given, not a son, but

a host of spiritual children, banded into such an organization as the founders of Monasticism never knew. When God, in that last day, shall say, "Well done," multitudes innumerable will answer, "Amen."

While the Woman's Christian Temperance Union, with a faith like that of Joshua, is praying and working for the downfall of the liquor power, others are banded together to relieve the awful suffering that follows in its wake. They tell us that the Directory of Charities for the city of London is one of the largest books in the world. New York and one hundred lesser cities in the world have similar volumes. These tell of feeding the hungry, clothing the naked, preaching the gospel to the poor, rescuing the fallen, teaching the ignorant, employing the idle, helping the prisoners, gathering into hospitals the sick and dying, caring for the lame and blind and imbecile. They tell of an intelligent body of men and women, who are not only doing the work, but at the same time studying causes with a view to prevention. And, dear friends, the majority of the good Samaritans engaged in these good works are women.

Perhaps the greatest honor conferred upon womanhood by the King of the kingdom is admission to mission work and its roster of martyrs. Until Christ came, the ideal of love was for a friend to lay down his life for a friend. Since His coming, love has risen to the sublime height where an enemy feels its strange power. The cross is now and ever will be the sublimest manifestation of love. The most wonderful words ever spoken by human lips or stamped upon the printed page are, "God so loved the world that he gave his only begotten Son." In His kingdom woman has taken up that cross of love and borne it all the centuries. Her blood has been seed for the church. Under Saul of Tarsus not only men, but women, suffered. "Quo Vadis" truthfully portrays woman's share in the awful Neronian persecution. In the second and third centuries hundreds of timid women and young girls revealed the sublimest courage in all kinds of martyrdom. Nor were the centuries from the fourth to the seventeenth destitute of testimony from martyred women. The spirit of

martyrdom is not yet dead. Our own day has as noble heroines as ever gave their lives to God.

The year 1900 will be known in the history of missions as the martyr year. In that year, in China alone, 186 persons were made martyrs for the word of God and the testimony of Jesus. Tears flow down our cheeks as we read of the noble men and women who counted not their lives dear unto themselves, but died for the faith. The last letter from one of these reveals a wonderful triumph. Mrs. Lizzie Atwater, daughter-in-law of our own beloved J. M. Atwater, who, with her husband and little child and unborn babe, were brutally murdered, wrote, just before her death, words which are a precious legacy to dear ones in this land—words which make the whole church richer in spiritual power. On Aug. 2, 1901, she said: "Heaven seems very near in these last hours, and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all. Yours in blessed hope, L. A." Three days previous, in a city near by, forty-five of her friends and fellow-workers were publicly beheaded, their hearts torn out and their heads placed in baskets and stuck on poles in front of the yamen!! This awful news had just reached her when she wrote. The next day she wrote again, the last words ever received from her. After once more mentioning the horrible butchery, she says: "How am I to write all the horrible details of these days? We are now waiting our call home. I am preparing for the end very quietly and calmly. The Lord is wonderfully near me. I was very restless and excited while there was a chance of life; but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and, oh! the sweetness of the welcome above. My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I can not imagine the Saviour's welcome! Oh, that will compensate for all these days of suspense! I do not regret coming to China, but I am sorry I have

done so little. My married life, two precious years, has been so very full of happiness."

Our Saviour, so recently in the garden of agony, with wounds in feet and hands and side, in the hour of His ascension, said, "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE; AND, LO, I AM WITH YOU TO THE END OF THE WORLD." These words came as a call to Mrs. Atwater and scores of other noble women. To many it has been a call to death. To others it came as a call to living service. In organized mission work one of the richest fields of service has been opened to every woman in the land. The question was recently asked in a company of cultured ladies and gentlemen, "What event of the past century is most important and far-reaching in its power for good to the human race?" Answers followed in quick succession: "Discoveries in medical science, explorations in Africa, the application of electricity to the service of man." At last a lady gave this answer: "The higher education of woman and her service in giving the gospel to the secluded women of the world. In other words, the organization of women's missionary boards." At first the company was skeptical, but a little discussion vindicated the position. The Christian women of the world are organized as never before for a crusade against the strongholds of Satan. Alone her efforts are feeble, but in union what strength is revealed! It is no small thing when thousands of women are at work creating the missionary spirits in their hearts, in their homes and in their own churches. The work thus begun will reach and influence the ends of the earth. Few of us can go or send one to teach those who sit in darkness, but, thanks be to God, He has opened the way for every woman in the land to be a partner in the saving of the world.

"Think of the honor He bestows,
And let it thrill your soul;
He takes your little part and mine,
And makes this glorious whole."

In this greatest work of the past century we have but a glimpse of how God can use consecrated, united Christian women.

The kingdom in the past and the kingdom in the present suggest the kingdom in the future. In the future lies the greatest victories of our King. The past has many, but the future has more. How complete was the downfall of paganism after three centuries of martyr blood! What a Waterloo when God hurled Martin Luther and the reformers down upon the medieval church! What a victory when the sunrise of missions came with Carey! What a mountain was sunk in the sea when slavery was plucked up! What a glorious past! But the future is greater. Our God has but well begun His work of victory. Between the Armageddon, with King Alcohol and sodomy on the one hand and the destruction of his last enemy, Death, lie His greatest victories. In securing these victories He will have the help of all real women. When the decree goes forth, "Lift up your heads, ye everlasting gates, and let the King of glory come in," when the triumphal entry of ages is made, God's myriads of women will be there.

Woman's large place in the work of missions has made imperative for her a larger place, in future, at home. She finds the Bible a blessing in far-away lands; but our political, rum-soaked civilization she finds a curse and blight to all her foreign work. It will and does crowd into her territory. She must come home and raise the moral tone or fail in her work abroad. In mission work she finds Christ just what the nations need; denominationalism blocks her way. She must come home and help to remedy this evil before she can do much abroad. So it is becoming more and more evident that the core of the missionary problem and the hope of the future is in America. To do her part in conquering the world for Christ, she must throw heart and soul into all lines of service. She must be a reformer of all evils. Home lands are the fountains which must supply the mission lands of the world. Are not these fountains, like the springs of Jericho before the prophet of God, full of moral rot and death? May not Christian womanhood be the cruse of salt to heal these waters? When social and political and church life at home is purified, then, and not till then, may we look for

Pentecosts in Asia and Africa. What will that century be when women holds the balance of moral power? Will not public sentiment then empty the jails? Will men then spend millions for tobacco? Can the rum power then rule? Would Christian (?) civilization then be one of the greatest drawbacks to Foreign Missions? Would the millennium then be so far off? The present is preparing an answer to these questions. Certain it is that woman's place in the kingdom is enlarging. She is building for the future on foundations deep and strong. Plucked from the deepest depths, why should she not rise to the loftiest heights? Why should she not fulfill the glorious prophecy of her creation? Why should not the future crown her with her greatest laurels?

She is peculiarly fitted to remove the one great obstacle in the way of the coming triumph of the kingdom. She is not the cause of the curse of division of forces. What causes and perpetuates division? Philosophy has been and is a leader in the work of division. From Socrates to Herbert Spencer you can read division. Theology has been and is another captain of division. Political ambition forms the third in this great triumvirate. Can philosophers ever unite? How about Hume and Locke and Spencer? Can theologians ever unite? How about Augustine and Luther and Calvin and Wesley? Can politicians ever unite? How about Tory and Liberal, Democrat and Republican? Philosophy must give way for the coming kingdom. Theology must not bar the way of the salvation of the masses. Political ambition must not defeat the triumph of righteousness. We can not look for victory to the philosophers; we have little hope in the theologians and the politician is our despair. We must find some combination of forces little tainted with philosophy, divorced, if need be, from theology, and above selfish political ambition. Such a combination of forces may hope to answer the prayer of our Master on the night of His betrayal, His prayer for unity, that the whole world may believe in Him.

Who have kept themselves most out of philosophy? The women. Who have read most clearly the certain de-

feat of righteousness on account of selfish political ambition? Who have undertaken a union for the purpose of honeycombing the hell-gate of progress, the rum traffic, with God's own dynamite? The women. In the great moral battle of the ages, whose blood has flowed more freely than that of the women martyrs? After Christ on the cross and in the garden, who has suffered more than women? In the exaltation and glorification of Christ, who shall sit closer to His throne? "Who are these arrayed in robes of white, and whence came they? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple."

O God, make Thine handmaidens worthy of the place which Thou hast prepared for them in Thy kingdom on earth, and fit them for the rewards Thou hast in store for those who love and serve in the kingdom of heaven.

DES MOINES, Ia.

MRS. D. A. WICKIZER.
Bloomfield, Ia.

ALICE MORGAN WICKIZER

Was born Dec. 23, 1866. She inherited the legacy of those whose early life is spent upon the farm, a strong constitution and a love for labor. By right of inheritance she was endowed with strong religious principles, and an ambition for mental and spiritual development. Her father, W. A. Morgan, was a native of Ohio, and in the early days of the fifties came to Iowa, homesteading land in Keokuk County. Her mother comes from Kentucky parentage and descends from a line of preachers. Was born in Indiana, from whence she came in 1856 with her parents to Iowa. It was while she and Mr. Morgan were both engaged in teaching school that they met and afterward united their energies, helping to make and to lay the foundation of a great State upon the prairies of Iowa. To the faithfulness of these parents in Christian principles and zeal are largely due the consecrated lives of their children. Alice was the sixth in order of birth of a family of seven children. Three of her brothers, F. A., O. T., and L. W. Morgan, were ordained to the ministry, and her sister Clara is the wife of B. A. Wilkinson, one of our faithful preachers now in Nebraska. Her early education was received in the district school, and, following the example of many others, she did service as a teacher in the building where she experienced her first day of school. When in her seventeenth year she entered Drake University, graduating with the class of '90. As a student she ranked high among her classmates, and received frequent recognition of her ability in the school. It was here that she met D. A. Wickizer, and on June 24, 1890, they were united in marriage by President Aylsworth. She at once entered heartily into the work, and few ministers have ever had more devoted and consecrated help. Mrs. Wickizer has been active in C. W. B. M. work in Iowa, as organizer and as president of that organization. Also was for a time State superintendent of Junior work. Her many addresses at conventions and

upon special occasions have always merited the appreciation that they receive. She has received many beautiful tributes in press notices and otherwise regarding her addresses. Of recent, her family cares have deprived her of doing much public work except with the congregation for which her husband labors. Hers is one of those lives that inspires people who come in contact with her, causing them to long for a purer life, and a larger spiritual development.

It has been my good fortune to know the subject of this sketch from early childhood, and to watch her active and useful life. If her husband, D. A., was unable to fill his pulpit, he was never at a loss for a substitute, which he found in the person of his devoted and accomplished wife, and the audience was never disappointed. Sister W. is of pleasing address, instructive and Scriptural. She is a charming entertainer in her home. L. C. WILSON.

THE LIFE-SAVING SERVICE.

MRS. ALICE M. WICKIZER.

In 1789 the vessel "Adventure," of Newcastle, England, lay stranded only three hundred yards from shore. One by one her crew dropped into the raging billows below in the presence of hundreds of spectators, none of whom dared to venture in an ordinary boat to attempt their rescue. An excited meeting followed; premiums were offered for the best model of a life-boat. Several were made, but it was more than a quarter of a century before public sentiment was sufficiently aroused to the need of a life-saving system.

This agitation was begun by Sir William Hilliary, who lived on the Isle of Man, where he had many opportunities of seeing the great necessity for action, having saved with his own hands, with the poor equipments then furnished, over three hundred lives. This agitation led to the organization of "The Royal National Life-boat Institution" in 1824. It was not until twenty-five years later that the United States inaugurated a similar system, perfected in 1871. The system of the United States is now conducted at the expense of about one-half million dollars a year, with an average of eleven hundred lives saved annually. The means used, principally, are, the life-boat, the life-line, the lighthouse, brave men to equip and conduct them all.

Some of the qualities of a successful life-boat are buoyancy, stability, strength and speed. The agitation of a harmonious, successful system for saving the lives of perishing seamen, resulting in the organization of the various life-saving societies, began about the same time as the discussion of the question concerning the saving of souls throughout the world, resulting in the organization of the numerous missionary societies. Both are humane, both are right, but as eternity is greater than time, as the universe is infinitely greater than this earth on which we

dwell, so is the salvation of a soul incomparably more important than the saving of the human body. Even as the Author of our life-saving, soul-saving system says, "Fear not them which kill the body, but rather fear him which is able to destroy both soul and body." He has sent us, His disciples, out as life-boats carrying the life-line, the word of God, and exhorting us to let our lights so shine that others, seeing our good works, may be led to glorify our Father which is in heaven. We mentioned some of the qualifications necessary to a successful life-boat, that enabled it to go in stormy seas and dangerous places that would overwhelm an ordinary boat. These qualifications are as needful to us in our life-saving service—buoyancy, stability, strength and speed.

First, buoyancy, the power to keep from sinking, meet the storm, rise above the billows, overcome the foaming wave, upright and strong. Paul says that we "for refuge lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast." Also: "At that time ye were without Christ, having no hope" (Col. i. 27). "To whom God would make known the riches of his glory of this mystery among the Gentiles, which is Christ in you the hope of glory" (Col. i. 27).

"My hope is built on nothing less
Than Jesus' blood and righteousness;
On Christ, the solid rock, I stand;
All other ground is sinking sand."

We are given everlasting consolation and good hope through the grace of our Lord Jesus Christ and God our Father. Take from the Christian this consolation, this hope of continued blessings here, of the resurrection in Christ hereafter, of eternal life, of reunions in time to come, and you take away all the joy, all the buoyancy from the Christian life. But they who are without Christ and without God in the world are without this everlasting consolation. Out of one and a half billion of people in the world, only about one out of each three has heard of Christ, and only one-fourth of those who have heard can say they have this hope as an anchor to the soul. The promise for ages past has been, "In thy seed shall *all* the

nations of the earth be blessed." The Lord has said it, and we may be assured that His word will run and be glorified, even unto the uttermost parts of the earth. It has made rapid progress in this age of missionary agitation. Dr. Pierson says: "Events are moving at such a pace that only active Christians can keep up with them. In the apostolic age the new faith ran on swift foot to the limits of the Roman Empire; in the medieval age the rays of gospel light touched here and there a rude and barbarous people, fringing with silver edge the dark, black cloud of paganism; but this is the epoch of world-wide missions. The march of the Lord is through the ages and around the world." But the Lord can not make this march alone. We are ambassadors for Christ; we are workers together with God. God fully endows us for this life-saving service, then says: "Go ye; freely ye have received, freely give." Christ needs buoyant, hopeful Christians as leaders in this service. There is no place for doubt nor discouragements. Christ, even in the darkest hours, never doubted the success of His enterprise, the eternity of His kingdom. If He did His part toward the salvation of the world, He knew the Father would complete the plans. Doing the Lord's will may bring suffering and death to the body; the world will not yet be saved without suffering. It will bring labor, self-denial and sacrifice, but abundant blessings come in return. After all, what is sacrifice? When the life is fully given to Christ, what before was counted sacrifice now becomes a joy, a privilege, an opportunity, by which we rise to higher, purer things. Remember that hope in Christ is the anchor to the soul. We must not anchor to any individual nor to any organization, as Christ is the Saviour of the world.

The next qualification mentioned is stability; as applied to the life-boat—resistance to overturning. We would that the Christian people to-day were so rooted and grounded in the faith that they would not be so easily tossed to and fro and carried about with every wind of doctrine. Many Christians do not want to be delivered from the festivities and temptations of self-indulgence

and the frivolities of this life. But the Christian who is serving the world to-day and the church to-morrow can not be used very effectually in the life-saving service. Paul says: "This *one* thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. . . . Let us walk by the same rule, let us mind the same thing." The one-thing system is characteristic of the stable heart. The world may say:

"Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And rarest and costliest wine.
My children, they dote on all such things,
And if you their love would win,
You must do as they do and walk in the way
That they are walking in.
Then the church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, 'I've given too much away;
I'll do as you have said.'
So the poor man turned from her door in scorn,
And she heard not the orphan's cry,
And she drew her beautiful robes aside
As the widow went weeping by.
Her mission treasuries beggarly plead
And Jesus' commands are in vain,
While half the millions for whom He died
Have never heard his name.
And they of the church and they of the world
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart."

Are we willing to be called a peculiar people if need be that the world may be saved? Do we make the saving and uplifting of souls the first object of our lives? We have many possessions. May we not hear the Lord's voice saying unto us, "Lovest thou me more than these?"? It is said that one cent annually is given for each heathen to bring them to Christ. One-sixteenth of one cent in each dollar of the church's wealth is applied to Foreign Missions. Dr. Pierson says: "Ten millions of dollars is

all the entire church of God can raise to prosecute the missions of the world; while one city spends far more than that for a city hall, and two others for a suspension bridge, and there is buried in jewelry, gold and silver plate and useless ornamentation, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the living gospel in a score of years." When the church ceases to be anxious about the questions, "What shall we eat? what shall we drink? wherewithal shall we be clothed?" remembering that the heavenly Father knoweth that we have need of all these things, and seeks first the kingdom of God and the advancement of that kingdom, the world will not be long without the knowledge of the Lord.

Strength, another qualification in the life-saving service, comes as a growth if we have a bouyant, hopeful spirit and are stable, rooted and grounded in the faith. The Lord said to Joshua: "Be strong and of a good courage;—be not afraid, neither be thou dismayed; for the Lord thy God is with thee." Paul says: "My brethren, be strong in the Lord, and in the power of his might." Paul, in speaking of Abraham, said: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." The power or strength of the church is not so much in number as in individual strength and courage. Wesley said: "Give me a hundred men who fear nothing but God, hate nothing but sin, and determined to know nothing among men but Christ and Him crucified, and I will set the world on fire with them." Sir Charles Warren, formerly a governor in a district in Africa, said: "For preservation of peace between colonist and native, one missionary is worth more than a whole battalion of soldiers." There is a power in the gospel of peace, and we may all be powerful if we will. We are sinning against ourselves and against God if we do not make use of opportunities to develop our strength in faith, in courage, in power of do-

ing good. What organization is dearest to us? Is it a club, a reading circle, or the church with its various departments of work? What do we read? Is it that literature that brings a broader, holier conception of the Christ life, that leads us to see the world and humanity more as Christ saw it, and helps us more and more to give our all to be used in the life-saving service of the world?

What development do we most desire? What do we love best? Christ said: "He that loveth me shall be loved by my Father, and I will love him, and will manifest myself unto him." The bright, nodding buttercup at the roadside saucily whispers, "If you love me, I will manifest myself unto you." The botanist stoops, plucks the dainty flower, lays aside the calyx of gold, looks into the very heart of the buttercup, and reads the story of its life. The smiling buttercup manifests itself even through microscopic eye. And so with the many flowers of lawn and field; the botanist loves the leaf and blossom, and they manifest themselves unto him.

The old earth, groaning beneath its burden of wealth and rich treasure, says, "If you love me, I will manifest myself unto you." The geologist delves into the mountain side, strains the ore from the running brook, brings forth its treasures from underneath, studies the cliffs, rocks and ledges, then, after these manifestations, he gives to the world the history of the earth's formation, the solidifying, the formation of the stratum after stratum, the deposit of forest trees, the formation of coal, mineral and oil—all because the geologist loves the earth, with all its treasures; it manifests itself unto him.

The glistening, sparkling stars, seemingly playing hide-and-go-seek amidst the feathery clouds of heaven, twinkling send down the message, "If you love me, I will manifest myself unto you." The astronomer goes forth at night, and with telescopic vision reads the starry heavens. He spends the sleepless nights in view and computation, he crosses a continent, he goes beyond the ocean limit to change the angle of vision. He spends a life, a fortune, in studying the stars and planets, and they in turn manifest themselves, until, in place of the little

twinkling stars, they become worlds and suns, moving and revolving in space beyond the comprehension of man, but under the guiding hand of an all-wise Creator. To the one who gives the listening ear to the Christ message, "If ye love me, I will manifest myself unto you," he becomes the Son of man, the Son of God, the Saviour of the world, our Elder Brother, an ever-present friend; yea, He becomes more and more as the days go by, until the full realization that He is the Sun of righteousness, the Light of the world. To such He comes to abide, and their strength is never lacking in any time of need.

Speed is certainly needed in this life-saving service. Every tick of your watch sounds the death-knell of a heathen soul. One million a month in China are dying without God. Shall we meet them over there? Shall we wait and withhold the message until all our own wants are supplied, our church debts paid, our homes complete, our wardrobes replenished, or until some one comes to lead us in the work? We know not the day nor the hour when our work shall cease; we have no time to wait. During 1898 the life-boats of the Royal Life-boat Institution rescued 682 lives, besides much valuable property. Since its organization in 1824 the society has saved 41,233 lives. Three years ago our own organization reported that out of 4,445 persons endangered, but fifty-three were lost. The value of property saved amounted to more than five million dollars. The life-boat may have had buoyancy, stability and strength, yet without speed many of these must have perished. To-day is the day of salvation; why do we ask one-half the world to wait even for generations and centuries? Paul represents the Christian life as a race. Can we expect the world speedily to be brought to Christ when we are sending but one missionary for every 400,000 people in the foreign field, while we have a minister for every eight hundred people in the home land, with many Christian workers to assist him? The call for men and women is fast being answered. Liberal gifts to support them and their work, are much in demand. When we, His disciples, cease to measure our gifts by what others do, by what some constitution re-

quires, by what our assessment may be from some organization, but give according as the Lord prospers us, the full measure that is due His work, the needs of mission fields speedily will be supplied. While we have been making 3,000 converts to Christianity, the increase by birth rate into heathen religions has been 200,000,000. There are three times as many children born of heathen parents in China every year as there are souls born into the kingdom of God. There is indeed great need of speed in the Christian warfare. The words of a heathen woman were: "Tell your people how fast we are dying, and ask them if they can not send the gospel a little faster."

"Send the gospel faster, swifter,
Ye who dwell in Christian lands;
Know ye not we're dying, dying,
More in number than the sands?
Heed ye not His words—your Master
'Go ye forth to all the world'?
Send the gospel faster, faster,
Let its banner be unfurled.

"Christian, can you sit in silence,
While this cry fills all the air,
Or content yourself with giving
Merely what you well can spare?
Will you make your God a beggar,
When He asks but for His own?
Will you dole Him from your treasure
A poor pittance as a loan?"

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; they are white already to harvest."

The BIBLE is our life-line which must be thrown out to the perishing. It is the power of God unto salvation to every one that believeth, but how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? After they are sent, there is much work to be done to render the Bible accessible to the people. The New Testament has been translated in whole or in part in over four hundred languages and dialects. It is said that there are at the present time over a thousand philologists busied

with the Bible translations and revisions; and wherever the living missionary goes, he takes with him the living Word. Bible study is the popular study of to-day. When the Christian world fully understands the use of this life-line—when the time comes that they not only understand its use, but fully represent the Book in brotherly love, in unselfish care one for another, in patience and forbearance, in forgiveness and charity—the life-saving service will be complete and the world will not be long in coming to Christ.

The Church of Christ is the lighthouse. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Ye are the lights shining in darkness,
To guide vessels, helpless and frail;
Do you see the shipwreck of your brothers?
Do you hear their last sad, bitter wail?
Is the glorious light of your brightness
Trimmed and burning that others may see?
Oh, throw out a strong, steady guide-light
To the vessels a-wreck on the sea.

"Your brothers are drifting in blindness,
For want of your light, to their fate;
Lend a hand, throw a gleam, to their rescue,
Ere it be forever too late.
O ye who in God's love are standing
As firm as the rocks in the sea,
How dare you stand idle and careless?
Man the life-boats for wrecks in the sea.

"Send the strong, steady gleam of your beacon,
Far out o'er the storm-beaten wave;
Your mission is noble and godli e,
The lost ones to seek and to save.
Their death-cries are constantly sounding
All along life's wreck-strewn lee.
Oh, send out the signal of danger
To brothers adrift in the sea.''

BLOOMFIELD, Ia.

Anna Robison Atwater,
Macedonia Depot, O.

ANNA ROBISON ATWATER.

Anna Robison Atwater was the fourth one of the five children of Decker D. and Harriet Young Robison. Born on a farm in Bedford, Cuyahoga Co., O., May 25, 1859. Her uncle, Dr. J. P. Robison, was a prominent preacher in the early work of the Disciples of Christ in Ohio. In her childhood five families of her mother's family filled as many pews *regularly* in the old Bedford Church. The children all came into the church before fourteen years of age. She made the confession at thirteen, during the pastorate of Bro. Robert Moffett, in a meeting held by William Baxter. Her father died when she was but four years old, and her mother when she was twelve. The children had been brought up to believe that they must have an education. All had some college training; four graduated at Hiram College. Anna graduated in 1882. The next six years she was principal of the high school at Bryan, O. For two years, which were intended for a vacation, she did substitute teaching in Mansfield, O., and some C. W. B. M. organizing, returning to Bryan at the end of that time for two more years as high school principal. June 30, 1892, she was married to J. M. Atwater. For five years she taught with him in Oskaloosa (Ia.) College, and for one year in the Central Christian College, Missouri. It was in this last work that Bro. Atwater's health failed, and both had to abandon the work. The winter of 1898–99 was spent in North Carolina. The following spring they returned to Cleveland, O., for medical aid, but were disappointed in this, and here Bro. Atwater died, Jan. 17, 1900. Sister Atwater soon went to make her home with her sister, Mrs. Robinette, of Macedonia Depot, O., bringing back her church letter to the old Bedford Church. She was made president of the Ohio C. W. B. M. in 1901, and devotes much of her time to that work. She hopes some time to return to her much-loved work of teaching. Sister Atwater has a large circle of friends

wherever she has been, who remember her but to love her. She is an active Christian worker, and believes that God has no place for a lazy Christian. At home in the classroom, and equal to the occasion in C. W. B. M. work and in lecturing, as "The College Girl" abundantly proves, makes her one of the useful women of the age.

L. C. WILSON.

"THE COLLEGE GIRL."

ANNA ROBISON ATWATER.

Girls,
Knowledge is no more a fountain sealed:
Drink deep, until the habits of the slave,
The sins of emptiness, gossip and spite
And slander, die. Better not be at all
Than not be noble.
Let her make herself her own
To give or keep, to live and learn and be
All that not harms distinctive womanhood.

—*Tennyson.*

To college girls, and to those who aspire to being college girls, I extend most hearty congratulations. There is no class of people in the land with whom one might wish so much to be identified as with you. I congratulate you on your vast numbers to-day; on your grand opportunities; on all the possibilities that lie within your reach; on the noble enthusiasm that attends your work and on the hope which that work inspires.

Yes, I congratulate you on your very existence as college girls. Our ancestors of a century ago would have been shocked at a prophecy of your numbers to-day. They would have seen in their "mind's eye," with your coming, the neglected home—disorder reigning, the culinary department forsaken, the fires out, the cradle unrocked. But we have you all, and the accompanying disasters have not followed. The awakening and training of the minds of women have not put to sleep their hearts. The daughter is just as filial and her sister instinct just as keen, the mother love is just as tender and cradle hymns are just as sweet, as in "the good old days." Home is still "sweet home," "the golden milestone" from which each wanderer measures every distance, and toward which his eyes are ever turning, and woman still is the home light.

From different ages and from different countries have come different ideas of true womanhood. The Chinese

have believed that a part of it was to be found in the tiny crippled feet of their suffering girls and women. No doubt that now, as their girls are beginning to be liberated from that terrible bondage of foot-binding, the more conservative are crying out against their "new woman" with her free and easy step. They foresee chaos to arrive out of such an innovation. We know that freedom from the tottering step is one thing to bring the Chinese woman to a better day. Let her walk out into a larger intelligence and larger service, despite the clamor against her advancement.

Our ancestors never believed in cramping the *feet* of their daughters, but they did cramp and narrow their *minds* as if they believed the charm of womanhood was in their being "innocent of books" and business. The story-writers and poets sometimes talk that way still. Mary Livermore has told us that a little more than sixty years ago she, with five or six girls of aspirations like her own, visited the president of Harvard and asked the privilege of attending lectures in the college. He replied: "You don't want this sort of education. This is for boys. You would be a disgrace to your friends if you came here. What you need to learn is to make bread, and sew and keep house." Think of it! This to a woman whose voice has been listened to eagerly by millions of people far and wide in the great cause of temperance! This to a woman whose trained hand and head and heart made her the means of raising millions of dollars for the relief of our suffering soldiers of the Rebellion, and led her like an angel into the hospitals and prisons among the wounded and dying!

At about the same time Lucy Stone plead with her father for a college education such as he was furnishing her brothers. He was astonished and said to his wife: "Is the child crazy?" To her he said: "Your mother only learned to read, write and cipher; if that was enough for her, it should be enough for you."

Such women as these, such women as Mary Lyon and Catherine Beecher, had the courage to make a way where they found none—to make a way, in the face of scorn, and

traditions fixed and sacred, for the higher education of women. Half a century later there were in the colleges forty thousand girls, and in the last decade their numbers have much increased.

Oberlin suffered a short-lived disfavor and won an everlasting honor by being the first college to open its doors to the negro and to woman. Other schools soon followed, but the struggle for woman's mental advancement has been a severe one, and in it Whittier's words find one more verification:

> "Never on custom's oiled grooves
> The world to a higher level moves,
> But grades and grinds with friction hard
> On granite boulder and flinty shard."

We do not belittle work done by faithful hands. It is good to make bread, especially if the bread is good. It is good to sew and wash and iron and sweep, but who shall take the responsibility of saying: "Thus far and no farther, here let thy noble ambitions be stayed"? Who would say to the young Gladstones and Tennysons and Bismarcks and Lowells: "Go home and learn to saw wood, build fences, plant corn, care for horses and cattle; this is man's work; you need no more"? All this work is ennobling if done in the right spirit; but the human mind seems to demand yet more. "Is not life more than meat, and the body than raiment?"

The old argument that we do not need higher education, because our grandmothers and great-grandmothers did not have it and yet were so noble, is folly. Queen Elizabeth was the first sovereign of England who enjoyed the use of a table fork. Our ancestors of three hundred years ago very likely never used such a convenience. Shall we argue against forks and eat with our fingers? They tell us that the bird to-day builds no better nest than that which was built in the rafters of Noah's Ark, but by no analogy can it be proven that the woman of to-day should be a veritable Mrs. Noah. It is human to make progress. Mrs. Noah and our foremothers deserve our reverence, and merit a monument from us to their memories not because their sphere was narrow, nor because

"Knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll;"

but because of all they wrought in face of great difficulties. They did well if they lived up to their opportunities. We shall do well if we live up to the opportunities of our day and generation.

The powers physical, mental and moral with which we are endowed are for us to develop, to set in order, to understand, and to use.

There is something exceedingly pathetic in contemplating the wasted powers and possibilities in human lives. I think it is Mrs. Stowe who writes of "people of whom more might have been made." How many must be classed in that group! How many must say to the Master: "Here is thy talent in a napkin laid!"

The college education comes to our young people as the best means of teaching them something of the beauty and utility and interest there are in this great world and how to reach these things; what are the unmeasured treasures in books and how to find them; what are the vast powers in themselves and how to use them. Our best college students are those of whom more is being made day by day.

We often hear it said that college education is not *practical*, especially for girls. Thos. Gradgrind, whom Dickens pictures for us, viewed everything from a bread-and-butter standpoint. Hard facts he wanted, not cultured imaginations and lofty intellects. With his rule and scales and multiplication table he measured everything in life. Everything to him was a question of figures, a case of arithmetic. And too often by practical education is meant the Gradgrind view of it.

I believe the influence most likely to dwarf the lives of our young people to-day is the measuring of everything by its money value. It is well always to ask "Will it pay?" but it is contemptible to base the answer always on the returns in dollars and cents. All honor to the boy or girl who seeks a college education as a means of making a living. This is practical. Honor also to the one who seeks it for noble development. This, too, is practical.

Lowell well says of studies: "If they do not help us to get bread, they sweeten all the bread we ever do get."

If the girl is to enter a profession or be a teacher, the need of higher education is apparent. If she is to be a cook or a clerk or a seamstress, will a college education pay? If she have means to attain it, would that she might have it; not chiefly for the sake of her *business*, but for the sake of her *life;* not that she may regulate her bread and doughnuts by her knowledge of specific gravity, or keep accounts by the aid of logarithms, or cut garments by the laws of geometry, but that her life may be higher, happier, more helpful to others. This pays. What of the girl who is to be a home-maker? By all means she should have as extended an education as possible. She should understand the necessities and comforts of the home and be able to add to these an atmosphere of intelligence and interest in all the progress of the world, that there may be "high thinking" even if there is "plain living." The home is the center of unmeasured influence. Where can it be more fitting for knowledge and culture and refinement to exist than in the one who makes the home? No one living can do more "to set life to a noble tune" than can the home-maker.

Very close to this question of the *practical* in college education for girls lies another one. This is the question of health. It is much talked of just now. Our high school and college girls are represented with pale cheeks, hollow eyes, nervous prostration, all as a result of hard study. Parents are anxious, and many of them say that for their daughters they will have none of it.

It is my serious judgment that in these schools we find the healthiest class of girls to be found anywhere. Ill health among them may generally be traced to late hours, lack of exercise, improper food or clothing, or to excessive social demands on strength. None of these things are essential to the college girl. Hard study is essential, but I believe it is as natural to the human mind as vigorous exercise is to the joints and muscles. It is the nervous strain of the pleasure-seeking craze or the

inanimation of the ease-loving tendency that I fear more as being disastrous to the health of our girls than the vigorous thought-stirring influence of close study, the classroom and the inspiring teacher.

I heard a learned man address a group of rosy-cheeked girls and boys on graduation day. Among other things he said: "Would you have learning, your clothes must bear the odor of the midnight oil and your brows the lines of thought and study." As for "the lines," they will take care of themselves. Better those than "the straightened forehead" of which Tennyson speaks. But that "midnight oil" is old-fashioned now. Don't use it, girls. It is out of date, not because displaced by gas and electricity, but good common sense has taught us all that night is the time for rest—Nature's time and ours.

> "For what so strong
> But wanting rest will also want of might?
> The sunne that measures heaven all day long
> All night doth baite his steeds the ocean waves among."

Rest you must have, and suitable food and clothing, too, and physical exercise in the open air. Yes, study, while you study, with double attention so that you may have double the usual time in the sunshine. Love the meadows and the woods and the sky. Search and find those "tongues in trees, books in the running brooks, sermons in stones and good in everything."

To be at your best in mind, you must be at your best in bodily strength, and, perhaps more than we understand, the healthful exercise of the mind helps to keep the body healthy.

But what of the joys of the college girl? Those who climbed to seek the waterfall at the top of the mountain found beauties and glories of which they had never heard before—broad meadows, green valleys, "the aster-blossomed sod," "grand glimpses of great mountain brows," and "the sharp steel sheen" of mountain lakes. So you, in your eager pursuit for what you deem the highest, will find at every turn joys which you were not seeking, pleasures you had not thought of, wonders of which you never dreamed. And these have not only their present

value, but they become a permanent possession, a delight for future days.

Most people contemplate with satisfaction what they are laying up of material store for time of need. With no less satisfaction may you contemplate the resources which you are gathering. The pleasures of which we have spoken are no small part of this store, the knowledge you gain is an important part, and what you are able to do with a trained and cultured mind perhaps counts more than either among your resources.

I have somewhere seen a suggestive little picture. The sky is dark, the rain falling, and two little birds with wet feathers sit on the dripping branch of a tree. Below are written the words: "It's no use to go-a-seeking, there isn't any good time anywhere." I see many people —and some of them are girls—who are like those birds. It rains, or sickness comes, or the entertainment fails, or outward circumstances are not agreeable; and, having no resources in themselves, they are miserable. On their faces you may read: "There isn't any good time anywhere." I pity them. But for you, who have laid up treasure, it is not so. You shall not need "to go a-seeking," for you have wealth of entertainment in yourselves.

But there is one thing which incomparably more than any other invests the culture of mind and heart with a sublime interest. That is its enduring character. We spend anxious thought on beautiful garments and rich dwellings, but, except as they react on the inner life, they are to perish. But the possessions of the mind are destined for the eternal ages.

Miss Lura V. Thompson,
National Organizer C. W. B. M.,
Carthage, Ill.

MISS LURA VIOLA THOMPSON.

Miss Lura Viola Thompson, of Carthage, Hancock Co., Ill., National Organizer of the Christian Woman's Board of Missions, spent the first fifteen years of her life on a farm about eleven miles from her present home. Shortly after moving to Carthage, she entered the English Lutheran College of that place, and at the end of five years received the degree of A. B., and carried off the honors of her class. Each summer of her college life she taught a country school. The death of her mother shortly after her graduation left her the oldest in the motherless home, for which she has cared, at the same time teaching in the public schools in Carthage. Having been trained from infancy in a Christian home, she united with the Christian Church soon after her fourteenth birthday. She early began, in a quiet way, to work for the church in its various departments, and also in the W. C. T. U. Gradually she was called out into more active service in holding many local, county and district offices, until the summer of 1891, when she was called to be the State organizer of the Illinois C. W. B. M.; and a little later was made State secretary also. This combined office she held until the fall of 1896, when she was called by the National Board to serve as General, or National, Organizer, which position she now holds. Miss Thompson has presented the work of the C. W. B. M. in a greater number of places than any other woman in our ranks. In the spring of 1890 the trustees of her *alma mater* conferred upon her the degree of A. M., stating that it was conferred because of what she had done for the church. A beautiful tribute to her work, and coming as it did from a school of another fellowship than her own, it is doubly prized. Sister Thompson is a tireless worker in her much-loved field, and is doing most efficient work. She is the peer of any in our fellowship.

L. C. W.

HAVING FELLOWSHIP.

MISS LURA V. THOMPSON,

National Organizer of the C. W. B. M.

Among the teachers in a certain Sunday-school is a dear white-haired old lady, to whom has been given the little boys from six to eight. For years she has had the boys of this age as they passed from the infant class to the grade beyond. Her influence is wonderful. Every child loves her dearly and is thoroughly devoted. Her plan is to let each little boy tell her the thing uppermost in his mind. She listens attentively until all have had a chance, and then says, "Now, boys, I have listened to you—I have something I want to tell you." And she then teaches the lesson most beautifully and thoroughly. Many a boy has lived to call Mrs. Clark *blessed*. 'Tis a treat to hear her tell of the work she so dearly loves; and among the many interesting stories is the one about the little orphan Johnnie, a poor little fellow without a mother and worse than fatherless. Mrs. Clark had gathered him in, and was striving to be father, mother and teacher all in one. After a few Sundays, Johnnie arose at the close of the lesson, in all the majesty of a rugged little boy, and said, "Mrs. Clark, I ain't coming to Sunday-school any more." "Why, Johnnie," asked Mrs. Clark, "why aren't you coming?" "Because," quickly answered Johnnie, "I'm tired of this everlasting talking about Jesus. I ain't comin' any more unless you change the subject."

Now, my brother, my sister, are you appalled at the audacity of that little boy, knowing as you do that to take Jesus out of the Sunday-school would be to take everything? Do you not feel that he needs special care and special teaching, and does not your heart go out to this motherless little fellow in a sympathy that is akin to pity? And yet, my Christian friends, that little boy who wanted Jesus left out of the Sunday-school was no more inconsistent than the hundreds of professed followers of Jesus

Christ who say: "I am tired of this everlasting talking about missions." Many have I heard thus express themselves. Many will say: "It is money, money, money, all the time, until I'm sick and tired of it. You can't go into a church nowadays without being begged for money in one way or another, and I'm tired of the whole thing." I've heard such expressions. Have not you? And yet, my friends, when we leave missions out of the gospel—when we leave the "go" out of the great commission, what have we left? As Jesus is to the Sunday-school, so is His "Go ye" to the church. His last, His most imperative charge was, "Go ye into all the world," and Jesus was not standing upon American soil when he uttered these words. Some one has done what you and I please to call foreign missionary work, or we to-day would be without the gospel.

Then, let us not only realize that the work of the church to-day is to spread the gospel everywhere, but let us rejoice that the work has cost a great deal, and that it will continue to cost much, very much, until the end of time; for the religion that costs nothing is worth what it costs. Remember that it is the dead thing that costs nothing. When the tree in your yard dies, you do not water it any longer nor hoe about its roots nor prune its branches. It needs your care no longer—it is dead. The dear little, bright-eyed darling in your home, the very light of it, is taken from you, and you carefully, tenderly cover the little mound, and lovingly linger a little while; and then you go away to take up the duties of life again—all alone. The little one will cost you nothing now. It is dead.

Would you have your hope of eternity based upon a dead religion? No, my friend, never. Then, let us rejoice and give thanks daily, yea, hourly, that the religion of the Lord Jesus Christ is alive; that it is a living reality; that it has cost what it has, and that to carry it, as Christ has commanded, to earth's perishing ones, will cost us much—very much—in every way, for we value those things most that cost us most. What think you it cost the heavenly Father to send His only begotten Son to an ungrateful world, and what think you it cost that Son to come? Can you and I estimate the cost? And yet He

willingly paid the price for your happiness and mine, and all He asks of you and me is to faithfully represent Him before the world. And He does not send us out alone. He says: "Go, and I'll go with you."

Every consecrated Christian is a missionary, and every man's missionary work begins just where he is with what he has in his hand. But it does not stop there. Every man can do something, and the more you and I do to save others—to bring joy to the heart-hungry—the more abundant will be our entrance into the presence of Him "whose we are and whom we serve." "Give, and it shall be given unto you," are the words of our Master.

Unselfish service will not go unrewarded, for remember what He said about giving the cup of cold water in His name, and how He said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." All over the world are the heart-hungry and discouraged, the tempted and the tried. You and I can say the kind word and lend the helping hand, can point to the one supreme Friend "who was tempted in all points like as we." And you and I can go farther than just where we are. For if we can not personally go out into the highways and byways, and bring guests to the gospel feast, we can send a substitute, and if not able, alone, to send one, we can join, with our brothers and sisters in Christ, in a beautiful united and helpful service, thus sending out not only one, but thousands.

Jesus clearly teaches that we should have fellowship in His work. We are told not to forget the assembling of ourselves together, and, again, to have fellowship "in brotherly love, in honour preferring one another." Isolation means spiritual degeneracy and decay, but how poorly we understand this, and how very inconsistent we are. If we went to visit the old home, or went into another community where lived our brothers and sisters in the flesh, would we stay around outside until some one came out and invited us in? Yet, friends, many Christians go from one community to another, and wait to be hunted up and called on, and urged to have fellowship. And some refuse even then to acknowledge to the community

their kinship in Christ. Is this representing Christ before the world? And then, again, some, after taking their stand with the people of God, refuse to have further fellowship. I know of one woman, a member of a certain congregation, who, though rich and all alone in the world, refuses to pay anything to the church in any way whatever—not even to the local work. Her pastor kindly asked her to help in the expense of repairing the church building, sadly in need of repair. She gave him to understand that her money was her own, and that the church would get none of it—that she was tired of this everlasting talking about money. As the pastor left her elegantly appointed home, he simply said: "All right, sister, do as you think best about giving any money, but after this, when you come to meetings, please bring your own candle and an armful of wood, and don't sponge off the brethren any longer." A just reprimand for one so able, yet refusing to have fellowship. Remember the apostle Paul teaches by inspiration that he would not have some burdened and others eased.

The Lord does not expect impossibilities, but He does expect us to do our best. You wouldn't be so inconsistent as the woman above mentioned, and yet, my friend, there are many earnest workers for the local congregation who, when asked to give for the spread of the gospel throughout the whole world, will say, "We have all we can do at home" (meaning in that locality); "Charity begins at home," or "Our church here needs all the money we can raise." Such expressions we often hear, and yet these same people go on day after day spending money on worldly things, without even giving the work of the local church one thought while making these expenditures.

When asking the sisters of many a congregation to enter into the sweet and helpful fellowship of the woman's missionary society—out of which we get the social intercourse of the lodge, the intellectual training of the literary club, and the spiritual training which neither the lodge nor the club can give, and where our contributions are used wholly for unselfish purposes and for work entirely for others and in the Master's name, and not for our-

selves—one often gets such replies as these, "Our church is so poor that we need everything we can raise;" or, "I am thoroughly interested in missions, but I think it would be ridiculous to organize a missionary society and send money away, when our church is so poor." Have you ever heard such remarks? I have until I have longed for wings to fly away.

It is wonderful how concerned some people do get over the work of the local church when asked to join a missionary society, and yet some of these same people will belong to from one to five or six organizations outside of the church, and never once hesitate about joining one of them because "our church is so poor." One of my acquaintances, a lovely woman, is a member of five societies outside of the church, and into these she pays over ten dollars a year in dues alone. She refused to join the missionary society because, as she said, "our little church is so poor, and needs all the money we can raise." Think of her inconsistency. She drew the line at the missionary society, but acknowledged to me, when I pressed the question, that, when going into any one of the other societies—the three lodges and two clubs—she had never once hesitated because her church was so poor; in fact, hadn't thought of the church and her obligations to it. Now, I am not saying anything against clubs and lodges, not a word, but I am saying that a woman is very inconsistent who refuses to join the missionary society because of the poverty of the local congregation, and then goes into other organizations outside of the church without a thought of its needs. This friend was not alone. Thousands of women argue just as she did. Had I a penny even for every time I have heard that excuse (it is not a reason) in the last ten years and more, I would have a considerable sum for missions.

How much we all need to learn how inconsistent we are. Another sister, at a certain mission point of the Christian Woman's Board of Missions, decided to take her name off of the Auxiliary roll because she thought it ridiculous to be sending money to the heathen when her congregation was having such a struggle. But she was

reminded that her State was receiving every year from the national treasury of the Christian Woman's Board of Missions more than three times as much as her whole State paid into it, and that the work at her place was started and carried on for some time by a man supported out of that treasury. Coming to understand the matter, she remained in the Auxiliary.

Many are inconsistent because they do not understand. They do not realize that, to be acceptable followers of the Christ, we must bring to Him our first love and our best service, and then all other things will be added unto us; that the money expended for missions never impoverishes the individual or the congregation. The reflex influence of missions can not be overestimated.

I have long loved to think of the work of the Woman's Missionary Society as woman's special thank-offering to Christ for all that His coming into the world has done for her emancipation and elevation. Through this "inner circle" of fellowship, woman is brought nearer to the Christ, is broadened and strengthened for the duties of life, and in the words of a dear sister, "is made a better woman wherever God has placed her, a better wife or mother or sister or daughter." And then these beautiful "might" offerings, given month after month, think how they bring joy to the broken-hearted, and protection to earth's neglected little ones all the world over, and how very rich will be the heritage of those who have entered into this blessed fellowship.

Can you and I realize the joy that will come to us as we hear the Master lovingly say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me"? 'Tis then we shall be made to know that through this loving, blessed fellowship, in the earth life, we have been able to help even just a little.

It isn't the *amount* we have done that will count in the end, but *how well* we have wrought with what we had. Thousands who have never done anything the world calls great, will, because of the fullness with which they "entered into fellowship," receive the plaudit, "Well done." "He that loses his life for my sake shall find it," our

Saviour says, and many are the noble lives lived in obscurity that the world may know the Christ. See the faithful, quiet mother as she sends her loved son or daughter into the field. See the missionary in the far-away, benighted land, and the equally faithful one who does the pioneering in our own country. Jesus takes account of all. He counts every weary step and every heartache and every sacrifice—even the cup of cold water given in His name.

Thousands are brought to know the Christ every year because of the beautiful fellowship of those whose lives are "hid with Christ in God"—of those who are willing to spend and be spent in His dear name, "that others may *know* and that others may *go*." God grant that we may each have more of the Christ fellowship in our homes, in our social and business relationships, in our local church work, and in the spread of the gospel throughout the world. This we ask in His dear name.

ZELLA DRUCILLA HUFFMAN.

The subject of this sketch, daughter of Wm. S. and Zerrilla J. Huffman, was born in Morning Sun, Ia., Jan. 15, 1879. Her grandfather on her mother's side, Josiah Vertrees, was a relative of the Thomas Hodgens family, which was prominent in the beginning of this Restoration movement, and spoken of in Richardson's "Memoirs of Alexander Campbell," also in the life of Abraham Lincoln. She received a fair education in the public schools of Morning Sun, and Oskaloosa, Ia. Also attended Oskaloosa College for a time, receiving instruction from the lamented Prest. J. M. Atwater. In the spring of 1897 the wheel of fortune cast her lot in Arkansas, where she taught one term of "Deestrict Schule," teaching the young Southern idea how to "shute." She thinks it is possible that a future President is now in that "deestrict." She feels sure that the coming woman received valuable information in that school. Sister Huffman, while yet quite young, obeyed the gospel, being immersed by Bro. Reed, at Brighton, Ia. In the preparation of material for this work she has been my faithful amanuensis, proofreader and correspondent. Her labors have very materially lightened my burdens and hastened the work. Her present home is Elwood, Ind.

Miss Zella D. Huffman,
Elwood, Ind.

THE ORIGIN OF THANKSGIVING DAY.

ZELLA D. HUFFMAN.

Thanksgiving is a holiday in the United States which is celebrated by union services of the Protestant churches once every year, for the purpose of returning thanks to God for the blessings of the past year. Without regard to religion, in the homes of some people it is made a day of mirth and feasting, and families that have long been parted, are reunited again. The motive power which drove the English Separatists and Puritans to a voluntary exile in New England, in 1620, had its origin in the brain of the son of a Saxon slate-cutter, a century before. Martin Luther first protested against the persecutions. No one previous to him had the courage or the energy to brave such an undertaking as to oppose the bigotry and intolerance of the state religion. Once on foot, this work ran like wild fire, and produced wonderful and far-reaching results. The beginning of this new thought was the cause of the exodus of the Pilgrim Fathers from Holland to what was then known as New England.

The origin of Thanksgiving Day is due to the early settlers of New England. In 1607, when America was first being settled by the English, no people in any part of Europe could worship in the way they chose, but the law of England required them to attend the Protestant Episcopal Church, which was the national church, and to also pay taxes for the support of that church. There were three classes of good people, the Catholics, the Puritans and the Separatists, who opposed that law. The Catholics did not think it was right for them to be compelled to help support and maintain a creed that they did not accept, and for this reason they objected to the law. The Puritans believed in the doctrine of the English Church, but did not believe in some of the ceremonies. They called themselves Puritans because they wanted to purify some of the ceremonies of the church. The Sep-

aratists, like the Puritans, believed in the doctrine of the national church, but did not believe in some of the ceremonies, and decided to separate from that church and set up congregations of their own.

Those who wanted religious liberty, because liberty in that respect could not be had in England, decided to come to America, where they hoped they could worship God in the way they chose without being molested. In 1620 a part of the Separatists, or Pilgrims as they called themselves, since they had no real home, started for America. The only English settlement in America at that time was at Jamestown, Va. The Pilgrims could not go there, because the only worship allowed there was that of the English Church ; so they decided to find a place close to the Hudson River to make a settlement. They had to first get the consent of the king of England. He at first would not openly consent, but finally said he would "wink at their departure for America."

There were 102 emigrants that left England in the "Mayflower" in 1620, but less than ninety of these were Pilgrims. Among the rest was Myles Standish, who was as brave as a lion in battle, and as gentle as a woman in sickness. It is doubtful whether the colony would have succeeded without him. On November 21, the "Mayflower" anchored at what is now knowu as Provincetown Harbor, at the extreme end of Cape Cod. The first Governor they elected was John Carver. In little more than a month after they reached Cape Cod, the "Mayflower" entered the harbor which Capt. John Smith called Plymouth. The men all went on shore amid a storm of snow and sleet, and began building a log hut for the general use. The colonies progressed very slowly. The hardships were so great during that winter that by spring about half of them were in their graves. The Governor died that winter, and Wm. Bradford was elected to fill his place. Though so many lives had been lost during that winter, when the "Mayflower" returned to England not one of the Pilgrims returned in her. They had come to stay no matter what happened. They could worship in the way they wanted to. After the Pilgrims had gathered

their first harvest, the Governor issued a proclamation to observe a day for public thanksgiving. It was then that the first Thanksgiving Day was observed. If the Puritans could be thankful for so little, how much more should we be thankful for the many things which we enjoy.

It was customary at first for the Governors of States to issue Thanksgiving proclamations, and in 1859, thirty of the thirty-three States observed the day. In 1863 Abraham Lincoln issued the first National Thanksgiving Proclamation. It has grown to be a national custom and a national holiday.

C. C. SMITH,

Corresponding Secretary of Negro Education and Evangelization under auspices of C. W. B. M..

Cincinnati, O.

C. C. SMITH.

C. C. Smith was born near Warren, Trumbull Co., O., May 5, 1845. He was educated at Hiram, O. In the spring of 1864 he enlisted in the United States army. Mr. Smith commenced to preach in 1866, and was employed for a few months at Payne's Corners, Niles and Girard, O. He was then pastor of the church at Hubbard, O., for three years, after which he was called to Youngstown, O., where he labored seven years. He then went to Akron, O., where he labored with the High Street Church for eight years. In 1884 he was elected corresponding secretary of the Ohio Christian Missionary Society. The state of his health led him to immediately decline this proffered work. His next charge was at Milwaukee, Wis., where he labored for two years, leaving this work to go to Southern California in the capacity of evangelist. After a year in this work he took charge of the church at Massillon, O. At the National Convention of 1891 he was chosen corresponding secretary of the Board of Negro Education and Evangelization, and entered upon this work Jan. 1, 1892, remaining in it until the present time. Under the wise management of Bro. Smith, this work has made wonderful progress. The good accomplished can not be told on paper, and eternity alone will reveal the magnitude of this work. God will bless the man who stoops to lift up the downtrodden.

THE NEGRO OF THE SOUTH—HIS CONDITION AND NEED.

C. C. SMITH.

At the close of the Civil War an unparalleled social and industrial condition obtained in the South. About six millions of negroes who had been held in slavery had suddenly been made free. There had been no preparation for this. The former master and the freedman alike were unprepared for the changed condition. *Reconstruction* presents a unique history.

Nearly all attempts on the part of the Southerner to employ his former slaves and run the plantations as before were failures. Partly, no doubt, because the white man did not know how to adjust himself to the new conditions, and partly because the freedman did not know how to use his freedom. At least, the great plantations in the cotton belt could not be, or were not, run successfully by this method. The renting of small plots of land, say forty or fifty acres, to a negro family was then generally adopted, and with better success. But this made the negro entirely his own master, and he was ignorant, improvident, childish, and hence the white man was compelled to use, what seemed to be, hard conditions in his contracts with the negro. These were his only means of control. He must compel the negro to raise a certain amount of cotton on which he held a mortgage. The negro could not eat, feed nor steal the cotton, and must get it ginned at the public gin where it came under the landlord's control. But the negro had to live until his crop was raised, and no man would furnish him supplies unless he gave a mortgage on the product of his toil. The double mortgages interfered with each other, and it finally developed that the only way out of this difficulty was for the white man, who rented the land, to keep a supply station also. This could not be done by each plantation owner, so one man would rent or buy several

plantations, create a supply station, and sub-rent to negroes. This has resulted in contractors getting control of large tracts of land, in the former owners of plantations selling out, and moving to the towns and villages. This partly for the purpose of making a living, and partly for the purpose of educating their children, but most of all to escape the environment caused by these conditions.

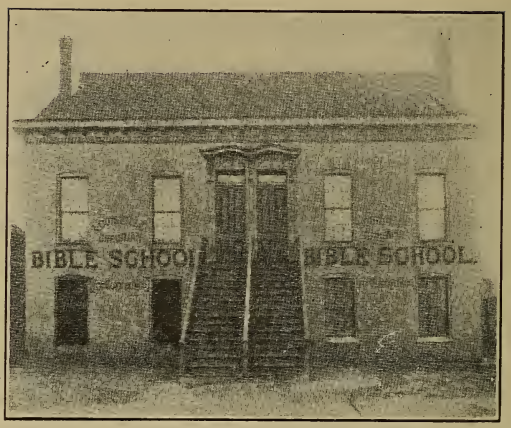
These white men were the best friends the negroes had. The one mitigating circumstance of slavery was that it brought these wild men of Africa into close relations to cultivated white men. Perhaps in no other way could a race have been advanced further, in the same length of time, on the road of civilization. But, by degrees, these civilizing influences have gone from the negro. Out of great sections the former landowners have gone, and they are left to a multitude of negroes controlled only by the few white men who now own or control the land and their outriders, who enforce the contracts.

This is the condition in the greater part of the Black Belt, nor is it exceptional for one man to control a county, in this way, and have depending on him hundreds, if not thousands, of negroes. The fact to which we call attention is that the civilizing influence of the white man has gone out of the colored man's life. It would not be wise to undertake to here depict the ignorance, the poverty or the degradation found in certain sections of the South. If man's claim on the help of Christians is according to his need, then these have a mighty claim.

The majority of the former slaveowners were kind to and fond of their slaves, but were fond of them as inferior beings, and had little faith in their intellectual development. They, however, threw nothing in the way of their being educated. And at the close of the war a division of school funds was appropriated for this purpose. But, at this time, the school funds, on account of the depreciation of values of taxable property, were entirely inadequate to the demands for general education, even had the population been of one race, but especially so when the funds were divided, and separate buildings and equip-

ment and instructors had to be supplied. But the chief difficulty in giving instruction to the negro was found in the fact that no white man or woman would or could teach in the isolated country districts, so the ignorant black man or woman must teach the more ignorant black child. It has been the blind leading the blind from that day to this. Into conditions like these have come the great industrial schools built by Christian philanthropy. They have been of untold blessing to both races in the South.

The negro's great need is protection and training for his life-work. The first should be given by law; the second can only come through Christian education. It has been said that "the three R's" and the little white schoolhouse have produced American civilization. A present-day educator says that the three H's—the head, the hand and the heart—are to supplant them in the training of the youth. The three R's are sufficient now for the negro's head, but skill in some useful occupation is needed for his hand, and the morals of the Bible (the only safe text-book on ethics) for his heart. The man who possesses these is welcome in any community. The first gives him intelligence, with all its attendant blessings. The second gives him usefulness, with all its attendant strength. The last gives him unselfishness, with all its attending nobility of purpose. The Christian industrial school supplies all of the above—a mental, a manual, and a moral and spiritual training. In these schools the theory and the practice go hand in hand. It seems as if this kind of training would produce a strong, useful and unselfish character—and it does. General Armstrong's charity was well seasoned with wisdom when he founded Hampton Institute. The product is Booker T. Washington and his like; and the Tuskegee Institute and its like. The negroes trained by these men in these institutions are the hope of the negro of the Southland and the nation. These are respected and honored everywhere. On the other hand, the negro who was given college and university education by somebody's supposed charity, and was pampered and petted, and his head crammed too full,



FRONT OF BIBLE SCHOOL BUILDING,
Louisville, Ky.

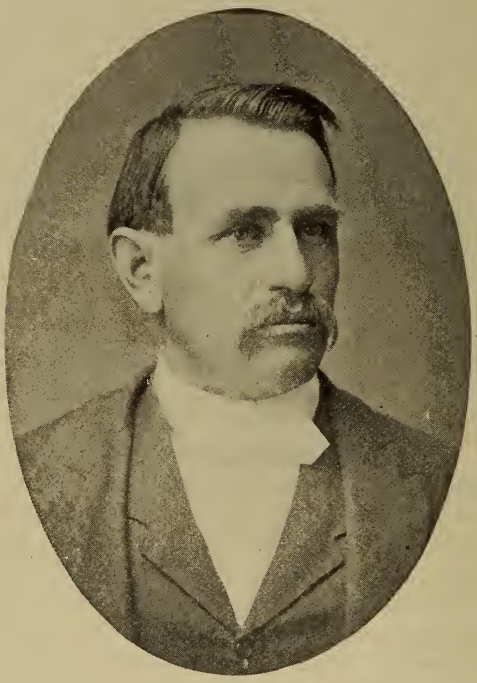
with his acquired scorn of honest toil and his borrowed ideas of social rights, has become a bump on the log—very manifest, but very useless. No labor degrades excepting labor unskillfully or grudgingly performed.

In harmony with this policy, in its work among the negroes of the South, the Christian Church has been enabled to produce the following results: 1. We have established four schools. The Southern Christian Institute, at Edwards, Miss.; the Louisville Bible School, at Louisville, Ky.; the Lum Graded School, at Lum, Ala., and a school at Martinsville, Va. 2. We already have a small army of trained workers who are laboring with their hands, earning an honest living, and at the same time preaching the gospel, building up churches and schools and homes, and becoming recognized leaders of the race. 3. We have property valued at more than our entire cash expenditure in the work. While training their hands to skill, we have made them ministers unto themselves by building their own schoolhouses, homes and churches. 4. We have gained the good will and hearty co-operation of the best white people in the communities where our schools are located. They believe in this kind of training for the negroes. 5. Not one of all the preachers we have trained for work in

the United States has ever asked help from the Board. In these schools self-reliance has been placed next in importance to love of truth. First, character; second, independence of character. 6. We have yet to hear of one whom we have fully trained going back to a life of shame or dishonesty. One of our scholars, by working overtime, has paid back all the money advanced him for his schooling, and bought a home for his father and mother, and one for his wife's father and mother, that they too might be, for the first time, free indeed. Another has bought forty acres of land and paid for it, and upon this, with his own hands, has built a comfortable house and surrounded it with all the accessories of a civilized home. Yet, at the same time, he has preached the gospel. His preaching for that people is far more potent than that of the most finished scholar and gifted orator who despises toil. It is the gospel of purity and self-help. The greatest scholar is not the one who knows the most truth, but the one who knows some truth well, and knows how to apply that truth in the work God has given him to do. Another has maintained himself by working faithfully and skillfully with his trowel, six days in the week, yet has built up a flourishing church to which he most faithfully ministers. These are the leaders we are training for this people. Their horny hands of toil placed on the Book which tells of the Carpenter's Son has a deep significance. Of course, this kind of training is not recommended for white preachers—just for negroes—*yet it was good for our fathers.* These know not the classics nor higher criticism, yet they "know the truth, and the truth shall make them free."

Having given a brief account of conditions which exist in certain sections of the South, and, in modified forms, nearly all over the South, and having spoken of the kind of work needed for the negroes, and having briefly outlined the work which we, as a church, have done in this field, I will now give a detailed account of the methods pursued in one of our institutions.

The Southern Christian Institute, located at Edwards, Miss., has been in charge of J. B. Lehman and his wife,



J. B. LEHMAN,
President Southern Christian Institute,
Edwards, Miss.

Ethie B. Lehman, for over twelve years. The present system of training has been a natural growth out of years of experience in the conditions surrounding them. The corps of teachers has been carefully selected. They are all true missionaries, and are working unselfishly for the true elevation of a race.

The plantation on which the school is located contains eight hundred acres of land, and this land, together with the buildings and personal property, is valued at $50,000. The land is unusually productive for that part of the South. Only four hundred acres are now in cultivation. The rest is covered with primitive forest and canebrake. Some of the trees must have been large when Columbus discovered America. Oaks are now standing on the plantation which measure twenty-one feet in circumference. These forests contain an almost inexhaustible supply of wood and lumber—for the use of the institution. The campus is one of the most beautiful spots to be found in Mississippi. It is rolling and tree crowned, and commands an extensive view down the valley of the "Big Black."

Here are in training, for their life-work, from one hundred to one hundred and fifty students, yearly. This is the method of training: A young negro, destitute and ignorant, applies for an education. He is asked whether he has money to pay for same. He answers, "No." He is then asked if he is willing to work for an education, and answers, "Yes." He is then taken to a clean room (properly furnished), and taught how to take care of it. He is then made clean, personally, and given a strong, clean suit of working-clothes, and also a suit for better wear. He is then allowed to choose which of the industrial classes he will enter. The industrial classes for the boys are: Farming, gardening, carpentry, factory, woodwork, printing, broom-making. Say our student enters the carpentry class! The first year he gives his entire time to the industry, not entering the classroom. He is charged a certain amount for board and supplies and credited a certain amount for work, and the surplus credit at the end of the year entitles him to tuition, board and

ETHIE B. LEHMAN,

Teacher of Languages at the Southern Christian Institute.

Edwards, Miss.

clothes for the next year, when he enters the classroom proper. Though our student does not enter the classroom the first year, yet he is being educated. The first hour of each school day he is taught a lesson from the Bible. Every Wednesday night he meets the young men in prayer-meeting, which is led by one of their own number. Saturday night he has the privileges of the Y. M. C. A. meeting, at the close of which, usually, a brief, practical talk is given by one of the professors. Sunday morning he attends church and Bible-class at Edwards. Sunday night he meets with the students in Christian Endeavor meeting, at the close of which a brief address is given. Then during the entire year he is under the instruction of the superintendent of his department, and continually in the atmosphere created by the school. He learns, even while yet a laborer, to be mannerly at the table, and to take pride in being neat and clean, and in keeping his room orderly. The change wrought in this student during this first year is wonderful, and is as manifest physically as it is mentally and morally. He no longer has the bearing of a serf, but more the appearance of a self-respecting man. He has been taught the dignity of labor, and realizes that he is, with his own hands, honestly earning all he receives.

In his class work for the first year, in carpentry, he is instructed in the nature and uses of the varieties of timber found growing on the plantation; in woodcraft; in the best methods of piling lumber to season properly. He is taught how to lay out and frame a building. He is shown the uses and proper handling of tools, and is educated in all that pertains to construction. He is taken to the shop and taught how to adjust and run the machinery to work out flooring, ceiling, etc. Toward the end of the year he is given lessons in cabinet-making and the finer wood-work.

The second year he enters the schoolroom proper, and now he labors with his hands one hour a day that he may keep in practice, and in touch with toil. This year his schoolwork is of the most elementary and practical kind. In this work the instructor meets with continual surprises. He is astonished at the dullness and brightness of

Mansion House at Southern Christian Institute.

the same student in the same recitation. He is usually very slow in acquiring the languages, but surprisingly quick in mastering mathematics. In language he has much to *un*learn; in mathematics he is but reducing to rule the principles learned in connection with last year's toil.

The third year our student goes again into the industrial department. We will say that he now enters the class in agriculture. Here he will receive almost as varied training as in the other department. He will not only be taught the varieties of crops which can be most profitably raised in his section, but in the best methods of raising these and the best and cheapest methods of land feeding. Two of the great drawbacks to agriculture in the South have been the lack of variety in the crops raised, and that the method of raising has continually reduced the strength of the soil. He is also taught the proper care and protection of stock. This is exceedingly important. He is taught gardening and the value of garden products, and the best methods of raising sugar cane and making molasses, etc. He has now gained the dignity belonging to one of the older students. He is fast becoming an

example for others. He enjoys his new dignity and responsibility.

The fourth year he is again a student in the classroom, and the fifth year he is usually so far advanced as to be able to take a place in some department of labor which combines the mental drill. Three of the most advanced students, at the Southern Christian Institute, now have charge of the printing department. Our student finishes his course in six years.

There is not space for so detailed an account of a girl's training. It is, however, equally important in its bearing on the civilization of this people, and it is even more sought after, as this year seventy-five girls made application at the Southern Christian Institute who could not be received.

The ignorance of the girl who is received into the culinary department is often amazing. It is a strain on the patience and endurance of the matron of this department. She must each year instruct a new class, but the progress made in one year is quite wonderful.

What is the outcome of this training? The students thus trained are scattered throughout the South, following different avocations. They have been trained to live among and influence the lives of their own people. They are the "little leaven which is to leaven the whole lump." The very purpose of the training is that, through one, many may be uplifted.

Robert Brooks was trained at the Southern Christian Institute, and went back to live among his own people in Alabama, where the destitution and ignorance are as great as in any part of the South. He established what is now known as the Lum Graded School, and, because of this school, to that people living in darkness, a light has sprung up. Untold blessing has come to Lowndes Co., Ala., through the labors of one trained man.

In estimating the influence going out from one of these educational centers, we are apt to dwell too much on the work of professional men, and not enough on the work of educated laborers who, though educated, are working, side by side, with their less favored fellows. Some of our

students, at the close of their school course, have married and settled among their own people. They start life just as poor, and must contend with the same difficulties and conditions as others. The only advantage they have over their neighbors is their training, yet they soon own their own homes and are freed from the curse of the mortgage. Their humble cabin is easily distinguished from others because better built. A neat yard filled with flowers indicates a more refined taste. The well-tilled garden is an object-lesson in better living. The neatness, order and comfort in the house speak of the new home life. All the buildings show greater thrift. These who have been trained, toil for the future as well as for the present. They loaf not between the raising of crops, but work all the year, which results in independence. Soon these become the leading citizens in their community. Their advice is sought; their work is in demand. They are selected elders of the churches and teachers in the Sunday-schools. They become the pioneers of a new civilization for their people. It is not only that *their* lives have been made broader and stronger and happier, but that they are bringing all this to others. Soon, within the radius of their influence, better conditions are found. They are found toiling in the field, raising the cotton and corn, but to this toil a new dignity has come, and labor has been rescued from degradation.

This is the secret of the fascination of this work for our instructors. Nearly all our teachers who have been compelled to leave the work, continue to regret the necessity which removed them from their service to this people. The teachers now at our Southern Christian Institute are a happy band. The work is very hard, ofttimes very discouraging. There are many privations connected with it. Its charm is found, as is the charm of all mission work, in beholding the changed lives of thos who come under their care. No greater joy can come to the true servant of Christ than to know he is helping his Master to lift some portion of fallen humanity to a higher plane of living.

A Brief Sketch of the Work of the Church of Christ among the Negroes of the South.

As early as 1873, negotiations were entered into looking toward the establishment of a school for the education of negroes. This school was afterwards known as the Southern Christian Institute. In 1881 a school was opened at Hemingway, Miss., but was discontinued after a few months. In 1882 the present site of the Southern Christian Institute, the eight hundred acres of land and the old "mansion house" known as the Cook plantation, near Edwards, Miss., was purchased.

In 1873 a Bible-school for negroes was opened in Louisville, Ky., and was successfully conducted for four years.

In 1884 a school for negroes was opened in Newcastle, Ky., and was continued until 1892.

In the fall of 1890, the Board of Negro Education and Evangelization was organized. The Southern Christian Institute naturally came under its care. In 1892 the Louisville Bible School was established. In 1894 the Lum Graded School, at Lum, Ala., was opened, and in 1899 a school at Martinsville, Va., was opened. The Board of Negro Education and Evangelization directed and maintained these schools, and conducted evangelistic work in many States until the fall of 1900, when this work was assumed by the Christian Woman's Board of Missions. Since this time this work has had the same sympathetic care and wise oversight which has characterized the Christian Woman's Board of Missions in its dealings with all its missionary enterprises.

BENJAMIN LYON SMITH,
Corresponding Secretary A. C. M. S.,
Cincinnati, O.

CONTRIBUTIONS OF DIFFERENT MEN TO THE THOUGHT OF OUR MOVEMENT FOR CHRISTIAN UNION.

BENJAMIN L. SMITH,
Corresponding Secretary of the American Christian Missionary Society.

As a river is made up of many smaller streams, so the current thought of the movement toward the restoration of the apostolic church has in it the contribution of many different men.

There was marked unrest in the religious world in the early part of the century, and many men in different parts of the country, unknown to each other, began to plead for the return of the church to the simplicity of the teachings of the New Testament, among these John O'Kelly, of Virginia, 1792, who attempted a reform in the Methodist Church, limiting the power of the bishops in the appointment of preachers. He failed, and withdrew and organized the "Republican Methodists," but later they adopted the name "Christian," and the Bible alone as the rule of faith and practice.

Abner Jones, Vermont, 1800, withdrew from the Baptist Church on account of creeds, and organized churches in New England that abandoned human creeds and human names, and stood for the name "Christian" and the word of God as alone sufficient in all matters of faith and practice.

Barton W. Stone, 1801, pleaded for the word of God as against human creeds, and for the name "Christian" as above human names for the followers of Jesus Christ our Lord.

Thomas Campbell, 1809, pleaded for Christian union on the platform of a return to the word of God as the only rule of faith and practice; a restoration of the apostolic church in her doctrines, her ordinances and her practice.

The church was divided; the sectarian spirit ruled in the hearts of the followers of the Man of Nazareth; the mission of the church was not fulfilled; men were passing into eternity without the good hope of everlasting life through our Lord and Saviour.

In 1831 the movement led Barton W. Stone, and that led by the Campbells, united, first at Georgetown, Ky., and Lexington, Ky., and afterwards throughout Kentucky and the South and West.

If you are familiar with the Ohio River, you can tell for a distance of seventy-five miles below Pittsburg what part of the water came from the Monongahela River and what part from the Allegheny; so a careful study of our current religious thought will show what difference men have given to it. All the water in the Ohio came from heaven, but it came through different channels; so we believe the characteristic teaching of our movement came from heaven, but through the minds of different men.

From Thomas Campbell we got our plea and platform of Christian union; under God he gave us the plea. "As the church is not divided by the word of God, but by what men have substituted for God's word and God's ordinances, so we will find the plan and platform of Christian union when we return to God's word only as the rule of faith and practice." He originated that plea, and he should always have the distinguished honor of first making that plea in a practical way. Thomas Campbell gave us the motto: "When the Scriptures speak, we speak; when the Scriptures are silent, we are silent." For this let him be honored.

To Barton W. Stone we are indebted for three things that characterize our movement: First, the spirit of evangelization. The Campbellian movement was characterized by care to secure the return to the correct teaching of the New Testament. The Barton W. Stone movement was more characterized by an intense zeal to win men to the service of our Lord. In this repect Stone was the leader. Alexander Campbell was not characterized by evangelistic fervor; like Paul, he could say, "I baptized but few." He never held what we call a protracted meet-

ing. In 1831 the "Disciples," led by A. Campbell, numbered but three thousand in Kentucky, while the "Christians," led by Barton W. Stone, numbered about seven thousand.

Barton W. Stone was full of evangelistic zeal; he gave it to John Secrist and Joseph Gaston, who carried it, like a flaming torch, through eastern Ohio, and into the Mahoning Association. Here they communicated their flaming zeal to Walter Scott, that prince of evangelists, and evermore it characterized our people, and may God grant it will never depart from us.

We are also indebted to Barton W. Stone for the name "Christian" rather than the name "Disciple." Mr. Campbell preferred the name "Disciple" as of more humble appellation and of frequent use in the New Testament; but Barton W. Stone insisted on the name "Christian." The views of Barton W. Stone prevailed, and generally throughout the South and West we are known as the Christian Church. Only in a small district in the Western Reserve, Ohio, have we consented to the sectarian name "Disciple Church." The name "Christian" is the winning name, and we should let no man take our crown in this matter.

We are indebted to Barton W. Stone for our freer communion. "As well," said he, "might we forbid unimmersed persons to pray, to praise, to teach, as to forbid them to commune." "What right have we for inviting or debarring any pious, holy believer from the Lord's table?" Mr. Campbell held to stricter views, but the broader view of Barton W. Stone became the characteristic one of our brotherhood.

We are indebted to Walter Scott for the clear statement of the place and design of baptism in the Christian economy. Mr. Campbell had hinted at it in his debate with Walker, but Walter Scott is the first man in modern times who clearly taught the place and design of baptism for the remission of sins.

Walter Scott was selected as the evangelist of the Mahoning Association in 1827, and made a new study of the gospel in order to present it aright to the people. His first

meeting was held at New Lisbon, O., and here he presented the gospel in the following order: First, faith; second, repentance; third, confession of faith; fourth, baptism; fifth, remission of sins; sixth, the gift of the Holy Spirit. Walter Scott was the first man, in modern times, to preach the primitive gospel in that order, and Wm. Amend, of New Lisbon, O., was the first to accept these simple terms, and, on a confession of this faith in Christ, to be baptized for the remission of sins.

We are also indebted to Walter Scott for the presentation of the Messiahship of our Lord Jesus as the central doctrine of the Christian faith. The supreme authority of our Lord was set forth with splendid power by Walter Scott; his studies culminated in his volume, "The Messiahship of Jesus," which is most earnestly commended.

We are indebted to Robert Richardson, the writer of the "Memoirs of Alexander Campbell," for the more spiritual tone of our teaching; his "Communings in the Sanctuary" and his book on "The Holy Spirit" made a deep and abiding impression on the thought of our brotherhood. Robert Richardson has never received the recognition he deserved; instead of having four pioneers, Thomas Campbell, Alexander Campbell, Barton W. Stone and Walter Scott, we should have five great leaders, and Robert Richardson's name should always be mentioned with the other great leaders. A careful study of the *Millennial Harbinger* will show the place of leadership he occupied; he was a more accurate scholar than Alexander Campbell, a deeper and clearer thinker than Thomas Campbell, Walter Scott or Barton W. Stone. His style was by far the finest of any of the editors of the *Harbinger*, and his contribution to the thought of our movement, along Scriptural lines of thought and teaching, exceeded that of any other man. All honor to Dr. Robert Richardson.

W. K. Pendleton was the lawyer of the movement. In early years he became co-editor of the *Millennial Harbinger*, and to him were referred all questions about order. He was trained in the University of Virginia for the law, and when questions of methods came to the "Sage of

Bethany," as A. Campbell was called, he constantly referred them to W. K. Pendleton, and all articles telling the brethren how to proceed in the organization and work of the church, in the *Millennial Harbinger*, were written by W. K. Pendleton. His name should be held in everlasting remembrance.

David S. Burnet was our leader in the work of large organization of our work, culminating in our Missionary Society. He led our leaders in this matter; in the *Christian Age* he gave line and precept, teaching and exhortation until at last the first convention was called at Cincinnati, 1849. Of his work he wrote just before his death: "I consider the inauguration of our society system, which I vowed to urge upon the brethren if God raised me from my protracted illness of 1845, as one of the most important acts of my career." We are indebted to D. S. Burnet for our organized work more than to any other man.

Alexander Campbell was the theologian of our movement; he was a genius. His father, Thomas Campbell, was the talented man, and the genius soon led the talented man in the unfolding of the simple yet right method of Christian union by a return to the teaching and practice of the New Testament as alone-sufficient and all-sufficient rule of faith and practice. He took the truth as seen by others in a fragmentary way, and made it a whole; into his great mind all truth came, and from it came forth in orderly sequence and power.

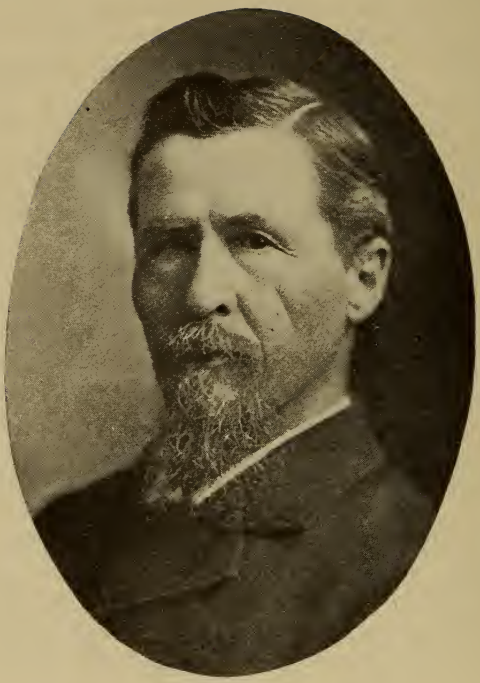
As a preacher Alexander Campbell ranks first among our brethren; above the average height; singular dignity of form and feature, with simple, unaffected grace of manner; with a clear, silvery voice that went to the edge of the largest assemblies, even in the open air. He was a perfect master of himself; a perfect master of his theme; and from the moment he stood in their presence, a perfect master of assemblies. His language was copious, his style nervous and vigorous; there was no appeal to passion, no effort at pathos, no figures nor rhetorical flourishes, but a warm, kindly argument, silencing the will, captivating the judgment and satisfying the reason. His mind fathomed the deep things of God, and from

God's word as a wise teacher he brought forth things new and old, to the delight of all who heard him ; as a preacher we can never forget the "Sage of Bethany."

As a debater he won the gratitude of the Christian world by the battle royal which he fought for the cause of inspired Christianity, with the amiable and wrong-headed philanthropist and infidel, Robert Owen. He was the champion of Protestantism against the scarlet-robed woman in Rome, in his debate with Bishop (afterward Archbishop) Purcell; and Pauline was he in pleading for the liberty wherewith Christ hath made us free as he broke the bondage of human creeds and man-made tests of fellowship. Well does his monument carry the tribute, "Defender of the faith once delivered to the saints."

As a teacher he was our Gamaliel, at whose feet sat many a Paul. There they lighted the torch of their intellectual lives, and out from Bethany went the men who laid the foundations of our colleges ; he had great intellectual resources and great acquisitions ; he was a logician by instinct and a teacher who filled Garfield's description: "With Mark Hopkins on one end of a log and an earnest student on the other, you will have a university." Such a teacher was Alexander Campbell, and wherever he and such a student met there was a university. We have his intellectual sons throughout our brotherhood.

His leadership is undisputed ; like Saul of old, he stood head and shoulders above his brethren. As preacher, debater, writer, teacher, thinker, leader, he stands first among our brethren. The "Christian System" is the embodiment of his contribution of thought to our movement.



J. H. PAINTER,
Eddyville, Ia.

J. H. PAINTER.

J. H. Painter was born in Fleming County, Ky., in the year 1841, and was brought up in Warren and McDonough Counties, Ill., from 1844 until 1861, when he enlisted in the army and served three years. After this service he remained in Tennessee, joined the M. E. Church, and was licensed to exhort, then to preach. In 1866 he removed to Cass County, Mo., where he became identified with the Disciples, under the ministry of M. D. Todd, and began preaching for them in 1868. Later he removed to Kansas, where he was quite active and successful in the ministry until 1875, when he returned to the locality in Illinois where he was brought up, and established a church, baptizing a number of his kinsmen and others, around whose knees he had played in youth. That church still exists. In 1876—Christmas Day—he landed in Iowa, where his ministerial labors have been chiefly wrought. Howbeit, he has held meetings since then in Kansas, Missouri, Illinois, the Dakotas and Nebraska. He was State evangelist in Iowa for twelve years and organized nearly one hundred of her churches, besides assisting, more or less, all the others. At one time he personally knew every preacher, and the condition of every church, in the State, even when the former numbered nearly two hundred, and the latter nearly twice as many. Most of this time he was on the editorial staff of the *Christian Oracle*, hardly ever missing an issue in which his busy pen did not enrich its columns, to the delight of its readers. It was a common remark of its readers: "I read every word he writes, first." Sometimes his criticisms were quite severe, and almost raised the cuticle on somebody. Once or twice a complaint was made to the editor that the complainer didn't like Painter's writing. The editor told them to skip it then; that there were many others who did like it. Then the answer came back: "We do not want to skip it; we never fail to read every word he

writes, even if we have to skip something else." Of course the editor replied that his paper was printed for the purpose of being read, and therefore this writer must be a success.

Bro. Painter has been a most untiring worker during all the years of his ministry. He was never idle. Iowa owes more to him for the present condition of the church within her borders than to perhaps any other man in the State. Patient under difficulties, wise in counsel, earnest and Scriptural in the pulpit, and a most genial fireside companion. No one was a more welcome visitor at my home. Everybody loved him, even those whom he severely criticised.

The subject of this sketch has a remarkably clear conception of apostolic Christianity, and can express it in "great plainness of speech." You may not agree with him, but you will not misunderstand him. He never uses two words when one will express his meaning. His converts—and they are many—generally know what they believe, and can give a "reason for the hope that is in them." The lines between Judaism and Christianity, and between apostolic Christianity and modern denominationalism, yea, between the gospel of Christ and all other systems, exist in his mind as clear as light, and hence he is no compromiser with any rival concern of the gospel. He has written several tracts, and conducted two or three written and one oral discussion.

After resigning as State evangelist, he accepted the position of field agent for the Standard Publishing Company, but at the end of two years resigned, and preached two years for the Bondurant and Rising Sun Churches, near Des Moines, Ia., putting them on the high road to a fine success. He is now living at Eddyville, Ia., somewhat retired, preaching three-fourths of his time, and "exercising a little" on a small home of eight acres. He has recently brought out a small volume of three hundred pages, "Reminiscences and Notes;" is married to his second wife; has four children, but none are with him, having families of their own. He is five feet six inches in height; weighs 135 pounds; has brown hair and eyes, and looks younger than he is. L. C. WILSON.

RIGHTLY DIVIDING THE WORD OF TRUTH.

(I. Tim. ii. 15.)

J. H. PAINTER.

I am asked to write on the above theme, and to put it as plainly as I can. I will try to do so; and will ask the reader to think while he reads, so that he will understand me, and then to examine the Scriptures cited, and see whether I am correct in what I say.

First, what is "the word of truth"? That is, not what the people usually call the word of truth, but what did Paul mean by that phrase? The people, generally, call the Bible the word of truth. Did Paul mean the Bible when he told Timothy to "rightly divide the word of truth"? If so, the New Testament is not meant, for it was not then written. The very letter Paul was then writing was no part of the Bible; but it is part of it now. And there are other portions of the New Testament that were not in existence at that time, and hence were unknown to Timothy.

Therefore the New Testament Scriptures could not have been meant. However true they are, and however much they were given by the inspiration of God, they are not referred to at all in Paul's use of "the word of truth." Did he mean the Old Testament Scriptures? Timothy had known them from his childhood (II. Tim. iii. 15), and could "rightly divide" them without first studying how to do it. He had studied them enough for that. But this thing he was here told to rightly divide, required some study on his part in order to do it. He could not rightly divide it, not then, without first studying. We conclude, then, that Paul had no reference to the Old Testament Scriptures, either, when he said "the word of truth." By the way, can the reader recall any passage of Scripture that speaks of the Bible as "the word of truth"? Does he remember any one that calls either the Old Testament or the New "the word of truth"? The truth is, as any one can see

at a glance, the Bible, as we have it, is not mentioned in the Scriptures at all. But "holy scriptures," "scriptures of the prophets," "oracles of God," etc., plural number, are there, while "the word of truth" is in the singular number, and evidently something peculiar to itself.

Now, while "the word of truth" is not the Bible, perhaps we can find out by the Bible what it is Timothy was to rightly divide. Let us see, Jas. i. 18: "Of his own will begat he us with the word of truth." Did he beget them with the Bible? No; well, then, the word of truth means something else. Did he beget them with the Old Testament? No; then, the word of truth means something else. Did he beget them by the New Testament? No; for that book was not then written. Then the word of truth means something else, since he "begat us" with that.

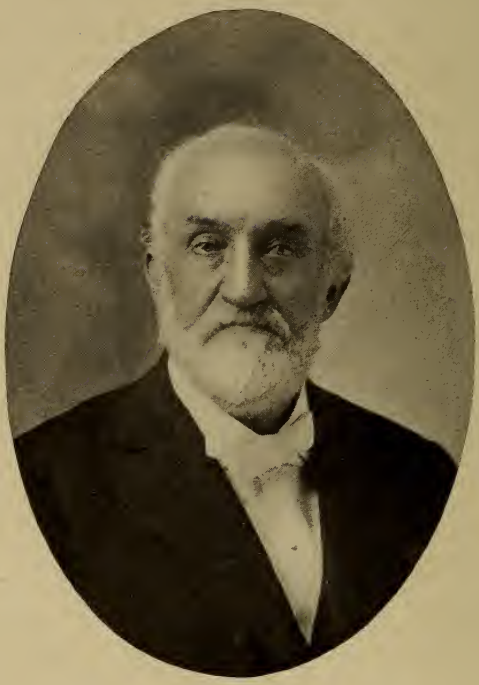
Now look at Eph. i. 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel," etc. There we have it. The thing is here plainly defined, which Paul told Timothy to rightly divide. It is the gospel. But what gospel? The gospel of Christ. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). Here we have two fountains and two streams placed in contrast: Moses and the law on the one hand, and Jesus Christ and grace and truth on the other. Again: "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free" (John viii. 31, 32). "The word of truth," therefore, came by Christ—not by Moses; is not in the Old Testament, for that does not set forth the words of Christ. Paul speaks of "the word of truth of the gospel" (Col. i. 5); Peter speaks of obeying "the truth through the Spirit," and says, "This is the word which by the gospel is preached unto you" (I. Pet. i. 22, 25). So we are safe in the conclusion that the word of truth which Paul told Timothy to rightly divide, is the gospel of Christ, which was unknown in the ages before apostolic time (Eph. iii. 5, 6; Rom. xvi. 25, 26).

Second, what is meant by dividing the word of truth? To cut it in pieces? If so, how many parts will there be

after it is divided? Or, was Timothy to find out how many parts or pieces he could make of it? Of what size must the parts be? Must they all be of the same size? If the size of each part is not given, nor the number of parts stated, how will he know when he has rightly divided it? The reader will hardly suppose that Timothy was merely to divide the word of truth into parts, with or without any reference to dimensions or number of such. It may be suggested that Timothy was to parcel it out among God's people, as the land of Canaan was once divided among his people. Is this the sense in which the word of truth is to be divided? Then, no one can possess the whole truth. We want a fair division, of course. What part of the gospel is mine? What part is yours, reader? Christ said: "Preach the gospel to every creature" (Mark xvi. 15). Why not preach to each creature his own part of it if in this sense it is to be divided? But is not the gospel to be preached to sinners? Yes. Then what becomes of the theory that it is to be divided among God's people like Canaan was divided? The theory falls. No Canaanite received any part of the division. Some other explanation must be sought. The Canaan theory will not do, since the word of truth is to be given to sinners as well as to saints. It may be suggested that Timothy is to discriminate between saints and sinners, giving instruction to sinners how to become saints, and to saints how to continue as such. But this would be rightly dividing the people, instead of dividing the truth. The reader is now able to see that something other than I have yet named is intended. It is this: he is to rightly apply the word of truth so as to save the sinner and develop the saint. A lady cutting out a garment, rightly applying the shears to the cloth, for that purpose, presents a fair picture of the original in this passage. Elsewhere in Paul's letter to Timothy, he says: "Take heed unto thyself, and unto the doctrine; continue in this: for in so doing thou shalt both save thyself and them that hear thee" (I. Tim. iv. 16).

Thus it is seen that the handling of the word of truth was to secure the salvation of men. To rightly divide the word of truth, is to preach the whole gospel, and in such

a way that men can learn what to do to be saved. To preach, and yet leave men ignorant of the way of life, is not to rightly divide the word of truth. To preach less than the whole truth would leave men less than fully instructed on the great salvation ; to preach something different from the word of truth would instruct them on something differing from the great salvation, and to add something to it would be to burden it with useless weight and disable the sinner. Hence, careful study is necessary to separate the word of truth from everything else, and to present to dying men and women the great salvation just as it came from heaven.



J. B. Briney,
Moberly, Mo.

JOHN B. BRINEY

Was born in Nelson County, Ky., Feb. 11, 1839. He lived on the farm, and performed the usual work of a farmer's boy until he was sixteen years of age, attending school at the country log schoolhouse, where many an embryonic statesman, theologian and jurist has had his beginning. This particular school lasted only during the winter months, and the subject of this sketch enjoyed its advantages for three winters. At the age of sixteen, when most boys of spirit think of doing something for themselves, he apprenticed himself to a builder to learn the carpenter trade. He served his apprenticeship of three years, receiving for the first year $30, for the second $40, and for the third $50. He was married Sept. 25, 1861, to Miss Lucinda Halbert, of Nelson County, Ky., and entered Eminence College in that State one year thereafter, taking a four years' course. He became pastor of the Eminence Church one year before leaving school, and served the congregation three years. From Eminence he went to Millersburg, where he labored two years, removing thence to Winchester, where he was located with the church four years. His next pastorate was Maysville, where he remained six years. His last pastorate in Kentucky was with the church at Covington, where he labored two and a half years. He was State evangelist in Kentucky two years, and edited the *Apostolic Times* two years, showing great strength as a writer.

In January, 1886, he became pastor of the Linden Street Church, Memphis, Tenn., where he labored with great acceptance until his resignation in July, 1888. During his residence in Memphis he conducted a Southern Department in the *Christian-Evangelist*, which dealt, in a vigorous way, with certain erroneous theories which had impeded the progress of our cause in the South. He removed to Springfield, Ill., in July, 1888, where he served as pastor in that capital city until January, 1891, when

he resigned to accept a call from Tacoma, Wash., where it was expected he would render valuable service in developing the interest of our cause in that young State. While preparing to go to his Western field of labor, he met with the unfortunate accident of February 3, in which his hip was fractured by a fall, and which frustrated all his plans. The cherished hope of his many friends, that the accident would not seriously interfere with his great usefulness in the cause of religious restoration and reformation, has been realized. He is now able to go about, but favors the limb that was injured. He has held about fifteen oral debates, and several newspaper discussions with representative men. He is at present associated with his son, W. N., in the publication of *Briney's Monthly*, a religious periodical of great merit, in which the living questions of the day are vigorously discussed. The monthly is now in its third year, and growing in favor with the people. All who are seeking after the "old paths" will enjoy reading this journal. It is published from Moberly, Mo., the present home of the editor.

L. C. WILSON.

Will Morality Save a Man?

A CONSENSUS OF SCRIPTURAL THOUGHT
ON THE SUBJECT.

WILL MORALITY SAVE A MAN?

PART I.

J. B. BRINEY.

This question looks at morality as separated from Christianity. Can a morality that ignores and disregards Christianity save a man, is the question that we propose to consider. But we wish to state first of all that no man can be saved without morality. The morality that the Christian religion enjoins is the purest, highest and most complete type of morality known to the world. It is the purpose of the gospel of Jesus Christ to teach men how to live right in this world as well as to show them the way to a life of happiness in the world to come. Any system of religion that does not include the principles of true morality is a snare and a delusion. But morality makes no room or provision for the forgiveness of sin, and no sinner can be saved unless his sins are pardoned. If a man could live a life of absolute sinlessness, violating no correct moral principle, he would no doubt go to heaven as a matter of justice. But who will lay claim to such a life? We do not believe the antiquated doctrine that everybody sins all the time, but we do believe that "no man lives and sins not." We suppose that every sane man is painfully conscious that he has done things that he should not have done, and left undone things that he should have performed. No one can have any overplus of morality with which to mend any break that sin may have made in the harness of his self-righteousness. Hence, if a sinner is saved at all, it must be by grace, and not by personal merit. This much, reason seems to teach.

But when we come to look at the question from the standpoint of revelation, the impossibility of salvation without the exercise of the pardoning power, comes out in bold relief. None but God is clothed with authority and power to forgive sin, and He is clothed with power

and authority to prescribe the conditions of pardon. No sinner has the right to stipulate the terms of his own pardon. If pardoned at all, he must be pardoned on such conditions as it may please the one who has been sinned against, to lay down. In the riches of His grace it has pleased the Father to offer pardon to men on the basis of the atonement for sin, which the Lord Jesus Christ has made by his own death. Hence we are told that there "is no other name under heaven, given among men, whereby we must be saved, than the name of Jesus Christ." This salvation is accessible to men on the basis of grace, and not on that of morality. The Nazarene was called Jesus "because he should save his people from their sins," and the Scriptures make it perfectly plain how He proposes to do this. "He became the author of eternal salvation to all them that obey him," is the pointed and positive declaration of the word of God, and in Revelation the redeemed hosts are represented as ascribing their salvation to the Lamb who was slain. It would create a tremendous discord in the heavenly music if one should appear in that mighty throng, as they crowd around the Redeemer and shout His praises because of their salvation through His blood, and begin to sing his own praises and ascribe his salvation to his own morality.

It might be well to examine one or two individual cases of salvation mentioned in the Scriptures, to see what light they throw on the subject. Judging from what we know of Cornelius, as his character is presented to us in the tenth chapter of Acts, he was about as perfect in his morals as it ever falls to the lot of man to be. He was "a devout man and one that feared God with all his house; who gave much alms to the people, and prayed to God alway." This brief statement presents a character that is beautiful and symmetrical in its moral excellence, and if any man might claim salvation on the ground of personal morality, certainly Cornelius might have done so. But it was necessary for him to hear words by which he might be saved, and hence Peter was sent to him with the gospel which is God's power for salvation to the believer. In other words, it was necessary for Cor-

nelius, notwithstanding his morality, to hear, believe and obey the gospel, in order to be saved. What man is willing to take his chances on his own morality in view of this conspicuous case?

To this may be added the case of Lydia, and many other men and women whose moral character stands forth in beautiful array in the New Testament, but who had to be saved through riches of grace in Christ Jesus our Lord. We repeat, for the sake of emphasis, that salvation is impossible without morality; but he who leans upon his morality alone for salvation, leans upon a broken reed or builds upon the sand. We need both the death that Christ died and the life He now lives in the presence of God our Mediator, to be saved with an everlasting salvation. We all sin, and, therefore, we all need an advocate with the Father, even Jesus Christ the righteous; and alas for the man who expects to stand before God in his own righteousness in the day of judgment!

WILL MORALITY SAVE A MAN?

PART II.

JAMES C. CREEL.

The word "man," in the foregoing question, is used generically, meaning a person—any accountable person or responsible person. The term "morality" in the question means a conformity to what the moralist conceives to be the standard of right, or right-doing.

1. Morality will not save a person, because it claims justification through or by deeds of law. The moralist claims justification on the grounds of having done the deeds of law, or having conformed to the standard of right or the law of right as he conceives it to be the standard of right. It is the old false doctrine of justification by deeds of law, not simply "the law," but any law or rule of human conduct. Paul refutes this false doctrine of justification in these words: "Therefore by the deeds of the law [or any law] there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. iii. 20). Justification by deeds of law is impossible from the fact it demands a perfect or sinless obedience to all and every requirement of law. The sinless man, Christ Jesus, is the only one that was ever justified by the works or deeds of the law.

2. Morality will not save a person, because it ignores the divine part in salvation. In salvation there is a human part and a divine part. The human part is what man must do to be saved; it is what the gospel requires of every one in order to be saved. The divine part is what God does in salvation and what man can not do. God does the divine part on the condition that man does the human part. In other words, man believes, repents and obeys—does the human part; God saves from sin the obedient, penitent believer—does the divine part which man can not do. The moralist claims salvation solely on

the ground of what he does; he looks to his own moral deeds for salvation, and thus ignores the divine part in salvation or what God does in saving sinners.

3. Morality will not save a person, because there is no remission of sins in it. A person may live the beautiful moral life of many moralists, which is indeed commendable in point of beautiful morality, but what about the sins committed previous to living this beautiful morality? No system of ethics or morality, apart from the gospel of Christ, has any remission or forgiveness of sins in it, or makes any provision, whatever, for the forgiveness of sins. Man can never be saved without the remission of sins. God only can and does forgive sin. The gracious provisions made for the forgiveness of sins, and all the conditions of the forgiveness of sins, are given in the gospel alone. As no system of ethics or beautiful morals apart from the gospel, ancient or modern, has any real forgiveness of sins in it, therefore the most beautiful morality will not save a person from sin.

4. Morality will not save a person, because it has not in it the Christ, the one and only Saviour of sinners. Christ alone can and does save; neither is there salvation in any other. The apostle says: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts iv. 12—Revised Version). The moralist, in reality, makes himself the savior of himself and really rejects the Christ as the one and only Saviour. The moralist actually does this in refusing to obey the plain commandments of the Christ, and thus enter into the church, the kingdom of God on earth.

5. Morality will not save a person, because it supersedes the necessity of the death of Christ and all that God in his mercy and love has done to save man from sin. If morality will save a man, then this wonderful passage is simply meaningless: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). These sublime words of Paul mean nothing when he says, "Christ died for our sins according to the scrip-

tures" (I. Cor. xv. 3), if morality can save a soul. If morality will save a man, then Peter spoke idle words when he says, "For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God" (I. Pet. iii. 18). The moralist's claim of salvation is a coming to God, or a claiming of salvation apart from the death of Christ. The death of Christ, the story of the cross, and all that God has graciously done for the salvation of the sinner, is wholly unnecessary if simple morality will save a single sinner or moralist.

6. Morality will not save a person, because the Scriptures give a plain example of its failure to save in the case of the moral and pious Cornelius. As to morality or simple piety, there is not a more prominent example mentioned in the New Testament than Cornelius, the Roman centurion. More real morality can not be found in the life of any modern moralist than is ascribed to Cornelius in these words: "*A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always*" (Acts x. 2). This good man, this great moral man, with all his morality was yet unsaved. An angel from God tells him to send for the apostle Peter, "*who shall tell thee words, whereby thou and all thy house shall be saved*" (Acts xi. 14). Moreover, Cornelius and his house were the real pious *un*immersed. The apostle Peter commanded these same pious, *un*saved, *un*immersed to be immersed in these words: "And he commanded them to be baptized [immersed] in the name of the Lord" (Acts x. 48).

The conclusion is now reached beyond a doubt that morality, or simple piety, though it may be great and beautiful, will not save a man. If a man is saved at all in the present age of the world, he must be saved by the gospel of Christ. The gospel of Christ is "*the power of God*" to save man from sin. The gospel of Christ is the power of God unto salvation because in it is to be found the one and only Saviour; in it is to be found the one atoning sacrifice for sin; in it is to be found the real blood that "cleanseth us from all sin;" in it is to be found all the provisions that God has made for the salvation of

the lost and ruined world. In the gospel, therefore, is to be found the power *of God*, the power *of Christ*, the power *of the Holy Spirit*, to save from sin, because God, Christ and the Holy Spirit are in the gospel. If morality will save a man, then man can be saved apart from God, Christ and the Holy Spirit. Therefore, morality will not save any one.

PLATTSBURG, MO.

WILL MORALITY SAVE A MAN?

PART III.

J. H. PAINTER.

The moral man is safe if he is a Christian: otherwise, not. Cornelius was a moral man, and also religious; but was an unsaved man, according to the Scriptures. Morality did not save him. There are many moral Jews who do not accept Christ, and who are also religious; but their morality does not save them, according to the Scriptures. And there are many moral men who believe that Jesus Christ is the Saviour of sinners, but who do not call on Him for salvation. If their morality saves them, then there is another savior besides Jesus. But there is no other savior, according to the Scriptures. Both the moral and the immoral man have the same Saviour, or they have none. But He does not save the immoral man because of his immorality, nor the moral man on account of his morality; but both on account of their faith in and obedience to Him. This rules out both the moral and the immoral unbeliever until both comply with the terms of salvation. The one has no advantage over the other—unless the moral man never did anything wrong in his life; in which event he is sinless and needs no salvation. But there are no such men. "All have sinned." *If a man never sinned but once, a sinless life afterwards can not blot that sin out.* It must stand against him till He who has power to do so blots it out, or forgives. Good morals alone can not do it. This is so self-evident that it is amazing that any one should ever imagine that morality, or, to state it stronger still, a sinless life alone will save from sins committed before the period of sinlessness began. The very most that morality can do is to save one from immorality in the present. It can not antedate itself and affect a previous condition; nor can it reach one moment into the future. It knows no forgiveness for the past, and has no promise of the future.

The moral man may enjoy the approval of his friends and deal justly with them, giving each of them, and at all times, his dues. But, his destiny is not in their hands. They can not save his soul. Christ only does that, and on His own terms. But what of the moralist's dues to God all this time? Does he render to God at all times his dues? If not, his morality availeth not. But, if so, his hope of salvation is on a loftier plane than morality. On the one hand, it is on the human level; on the other, upon the divine elevation. Morality is of man; salvation is of God. Therefore morality does not save. A man steals a horse, the penalty for which is imprisonment and hard labor for ten years. Now, if he steals no more, how does that fact save him from the penalty already due him? Here is another: a man sins, the penalty for which is death. Now, how can sinlessness, or morality, afterwards save him from the penalty due him? Where is your reason, my moral friend? If God promises salvation upon morality, where does He do it? Give chapter and verse. It can not be done. The moralist must obey the gospel of Christ as well as anybody and everybody else. "Repent ye, therefore, and be baptized in the name of Jesus Christ for the remission of sins" (Acts ii. 38).

Will morality save? Yes; it will save from immorality —that is, from the date one begins to be moral until the date he ceases. It will not save one from immoral practices that occurred before he became moral, nor from those after he ceases to be moral. The immoral man can save himself from further immorality, if he will, by ceasing his immoral practices; but that will not save him from his past immorality. If a man steals a horse, the penalty for which is ten years in prison at hard labor, but steals no more, the latter fact can not save him from the penalty already due. Yet it saves him additional penalties which would be his due if he kept on stealing.

EDDYVILLE, IA.

WILL MORALITY SAVE A MAN?

PART IV.

L. C. WILSON.

A good illustration came to me in the night, and I hand it to you. A man got lost in the woods, where he wandered for days in his vain endeavor to find his way out. He was almost starved, was famishing with thirst, and was well-nigh exhausted. A man was passing that way, and found the stranger as described. The lost man's sunken eyes and gaunt appearance told the story. He told the man he had been there five days trying to find his way out. The man says: "I can take you out; I know this wood perfectly; have been through here many times; give me your hand, my friend, and I'll show you the way." "No, not now." "Why wait a moment longer? You need relief, and you need it badly, and just now; come, let us go." "No, I'll try awhile longer; I think I can save myself." "You may think I am a deceiver. I'll convince you." And, taking from his pocket valuable papers, he convinces the lost man that he is a reliable citizen, and has lived in that country for many years. "Yes, I think you are all right, but I'll not go with you now." "But," says the would-be savior, "it's suicidal for you to stay here. Come, I plead with you; come, let me take you to your home, and plenty, and your loved ones, who are mourning for you." "No, I will not go now; some other time I will." And the man is compelled to turn away and leave the poor, lost man to die in the lonely forest. He dies just as surely as if the man had not found him. A savior passed his way and plead with him, but he rejected the proffered aid. Application: The world was lost, hopelessly lost. God sent a Saviour to guide the sinner to his home. If the sinner refuses to accept the Saviour's help, he will die in the same condition that he would if Jesus had not come.

A man may be a strictly moral man, as the world looks upon morality, and stoutly deny the divine sonship of Jesus. He may be a moral man and utt rly refuse, in the light of all the testimony on this subject, to obey a single requirement of Jesus. He may be a moral man and a lover of men; a benefactor, full of almsdeeds, lavished upon the poor; he may be an admirer of all that is beautiful, and a lover of the pure life that is built after the pattern given by the divine Architect; he may look up into the star-lit sky, bedecked with all the brilliant splendor of the Creator's handiwork—he may be all this, and then turn on his heels and deliberately say, "There is no God." This is to deny Christ, and the scheme of redemption; it makes the Bible a volume of falsehoods, unworthy the confidence of the most debased. To say that such a life as this will save a man is to make man his own savior. Such a system of salvation finds the man and leaves him in the same condition as the lost man in the woods. He refuses the proffered aid by the only Saviour, and dies as surely as if no Saviour had been provided. No man can escape this conclusion without assuming the position that the world would have been saved without the mission of Jesus. This is to charge God with an extravagant work, to accuse Jesus of coming on a useless mission, and the Holy Spirit of lying, for he says Jesus came to "save the people from their sins."

Again, if morality will save one man, it will save two; if it will save two, it will save twenty; if it will save twenty, it will save twenty thousand; if it will save so many, it will save the inhabitants of a State, of two States, of *all* the States. If morality will save the people of one country, it will of all countries. This being true, the Bible statement that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved," is the baldest nonsense, and the Bible story of His death on the cross, that man might be saved, is the most stupendous farce ever seen or heard of by mortal man. The shedding of

His blood on Calvary, that we might wash therein and be clean; His tragic death on the cross, that a way might be opened up for man's redemption; in short, the whole New Testament account of the love of Christ for fallen man, and His labors to lift man up to God by the sacrifice of Himself, is one bundle of falsehoods, if morality will save a single soul, or atone for the smallest sin. Was God trifling with man when He said: "Other foundation can no man lay than that is laid, which is Jesus Christ" (I. Cor. iii. 11)? "This is the stone that was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 11, 12). Therefore, no man can be saved in his own name, nor by his own works. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I. John i. 7).

Not our own good works, but the *blood of Jesus*, will cleanse us. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I. Pet. i. 18, 19). And we might multiply Scriptures, but one is as good as a thousand. The conclusion to which the thoughtful must come is that if morality will save from sin, then these Scriptures are without meaning, and hence God can not be the author of them. Take from the Bible every statement of the Christ, and every reference to Him, and you have the merest cobweb left. And so it turns out that the doctrine that "morality will save" has a wonderful sweep, for it not only destroys the redemption plan in Christ, but at the same time takes our Bible from us, since it brands it as untrue. If morality will save, certainly Jesus knew it. Then why did he not say, "Be moral, and I'll save you"? There is not an utterance, nor a hint of the kind, in all the teachings of the Christ. The Book says: "We have all sinned, and come short of the glory

of God" (Rom. iii. 23). Since you can not forgive yourself for the infraction of another's law, how are you going to be made free from the sins you committed before you became a moral man? If you say you have been moral all your life and have not sinned, you make God a liar (I. John i. 10), which is to impeach his divinity, and thus blast the whole redemptive plan as revealed in the word of God. The doctrine that morality will save, makes man his own savior, which renders everything that God and Christ have done for us, vain and empty.

View this doctrine from whatever angle you will, and it is wanting. It fails at every point. It will leave you, friendly sinner, upon the barren plains of gloom and doubt, with not one thing to commend you to the favor of Him whose law you have broken a thousand times. It will leave you without an advocate, "even Jesus Christ the righteous," in the day that will try men's souls. It may partially satisfy you now, but it will prove to be a broken reed when the angel shall stand with one foot on sea and one on solid land, and declare that time shall be no more; and when the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up, then will your morality be tried in the fire, and it will not stand the test. From this conclusion there is absolutely no escape.

M. S. Johnson,
Carthage, Mo.

M. S. JOHNSON.

Merritte Scott Johnson was born in Platte County, Mo., Jan. 31, 1850. His father, in company with others, purchased the site and platted the city of Leavenworth, Kan., in 1854, and the subject of this sketch grew to manhood on a farm near that city. To a thorough academic education he added several years of elective work in college; and to a fair collegiate training has added years of diligent study and research in the library. He was married Dec. 20, 1875, to Carrie D. Leverton, of Hardin County, Ia., and attributes much of his success to the good, practical, business sense and all-around helpfulness of his wife.

Bro. Johnson has never been guilty of sounding his own praise. He cares to be known and remembered, not by what he may say of himself, but only by what he has done. His reports of his work have always contained the briefest possible statement of facts. His pastorates have been at Holton, Kan.; Colorado Springs, Col., and Newton, Jefferson, Iowa City, Mason City and Ottumwa, Ia. During his pastorate of four and a half years at Mason City, a handsome new church was erected at a cost of $14,000, and about four hundred members received into the church. A brief extract from the Mason City *Daily Globe* will give some estimate of his success and popularity in that city: "Such men as Bro. Johnson do not go begging for a church. We know of none better equipped for his work that he. He has, through his guiding hand and Christian grace, been able to see the church here evolve from a small beginning to one of the first churches of the State; and the congregation still regrets sincerely that it is not in the province of good things to retain his leadership. In the retirement of Bro. Johnson from church work here, Mason City loses one of its ministers that all denominations and ministers were glad to honor. Perhaps never in the history of the city was there a minister

more universally respected; and he leaves the city with the benediction of love and well wishes of the whole community."

Bro. Johnson is a pastor by nature, taste and training; a peacemaker, remarkably successful in harmonizing discordant elements, and in restoring the backslidden to fellowship and usefulness in the church. He is a successful recruiter, having many additions at regular services. He is not a professional proselyter, but has received into our fellowship a large number from other communions, including several ministers. His sermons are carefully prepared, but always delivered without manuscript and frequently without notes. He has great faith in the old gospel, when faithfully and lovingly proclaimed. He is uncompromising, but never unkind; hence commands the respect and esteem of all good people. He is careful to avoid ruts and to give his congregations variety; hence his sermons are textual or topical, didactic or hortatory, doctrinal or practical, as the occasion may seem to require. The one here given was prepared especially for young people, and is a fair sample of the practical sermons he occasionally preaches. The writer has had the pleasure of the personal acquaintance of Bro. Johnson for many years, and is free to pronounce him a model preacher in every sense of the word, and he is blessed with a noble Christian family. L. C. W

SELF-MASTERY.

M. S. JOHNSON.

TEXTS.—"If a man strive for masteries, yet is he not crowned, exeept he strive lawfully."—II. Tim. ii. 5.

"And every man that striveth for the mastery is temperate in all things."—I. Cor. ix. 27.

Man aspires to rulership. And it is right, because it is natural. He was created for dominion. Listen! "Thou hast made him a little lower than the angels. Thou hast *crowned him*"— Why crown him unless God meant him to rule? Listen further! "Thou hast given him *dominion* over the works of thy hands. Thou hast put all things under his feet." Man's mission is to subdue and control the earth. God gives him dominion by giving him something to conquer and control. But he must conquer it. He must strive for the mastery; and he must strive lawfully.

One of the first and most fundamental laws which govern all successful striving is given in our second text: "And every man that striveth for the mastery is temperate in all things" (I. Cor. ix. 27). To be temperate in all things is to have self-control—self-mastery.

Some aspire to larger dominion than others. Some are fitted by nature for larger dominion. Some are content to rule in the home sphere, some in the sphere of business, and some in the sphere of state. But every man and woman wants to master and manage something. But, according to the text, the first thing to do is to master self. These faculties—these powers of body, mind and moral nature—are the implements with which we are to work and to win. And the more thoroughly we can train them, the more perfectly we can control and direct them, the more pronounced will be our success.

Self-mastery means much. Self includes all there is of you—body, soul and spirit. Man is often spoken of as a dual being, and sometimes as a triune being, having a

threefold nature. But he is more than triune; more than quadruplex. Analyze him carefully, and you will find him a multiplex being, having manifold faculties and powers, the most complicated and wonderful piece of mechanism in the world.

Self includes the mind—perception, memory, reason, judgment, affection, imagination, and all the faculties and powers of mind and moral nature. It includes the body—the eye, the ear, the hands, the feet, the tongue, the whole man. When you undertake, therefore, to master self, you undertake to master one of the most mysterious, complex and unmanageable things in the world. You will have a big contract on your hands. If you don't take the contract, it will fall into other hands; probably into very bad hands. If you don't master yourself, you will be mastered.

But when you have mastered yourself, you have just about mastered the situation. You are ready to make the best of your circumstances; to make surrounding conditions and forces *serve* you. If you do not make them *serve* you, they will *enslave* you. They will mold you and make you. If you have no mastery over self, then you are in a fair way to be made the sport and plaything of every contrary wind that blows.

But I have said that self-mastery was a difficult thing to achieve. But, difficult and impossible as it may seem, it can be done; at least, in such measure as to bring infinite satisfaction to the soul and a rich revenue of glory to the Creator. Difficult as it may seem, there is a way to achieve it. There is a plan. It is a divine plan. Without you recognize God's sovereignty, you are no more fit to govern self than you are to govern in any other sphere. But if you recognize God's authority, and accept the divine plan, you can not fail in the end. You may have discouragements and temporary failures, but your reward is sure. The victory will come by and by. But I want in this connection to emphasize the fact that God's plan of helping you is not such as to take away your freedom and responsibility. It is not such as to enfeeble your powers. But it is such as will engage, stimulate and develop your

powers. He, therefore, gives you something to do; puts responsibility upon you. And while you are to trust in God, you are not to slacken your own diligence. You may lean on God, but not laze on him.

Self-mastery means that self has something to do. And among all the faculties, powers and parts of man's nature, take just one little member—the tongue, for instance—and some of you tonguey, high-tempered people try to control it for a few days, and see if it doesn't require some effort. Just take this precept, "Be swift to hear, slow to speak, slow to wrath." Now, some of you quick-spoken, quick-tempered, blunt, blurty people, who have never put any restraint on your tongues, take that home and practice on it awhile, and see what you can do with it. By the way, the mastery and management of your tongue is very essential to your success. Rules of rhetoric may be helpful, but common sense and moral principle are also required to govern it rightly. The world is full of people who talk too much; who jabber words, but say nothing. Polonius, addressing Hamlet, said, "What readest thou, my lord?" and Hamlet responded, "Words! words! words!" Oh the weak, wordy, windy, worthless speeches that are made!

> "Far too numerous is the herd of such
> As think too little and talk too much."

"A fool's voice is known by multitude of words." The wise man says, "Be not rash with thy mouth." James says, "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." In the same connection, James says, "Behold, we put bits in the horses' mouths that they may obey us, and we turn about their whole body." The purpose of the bridle is not, therefore, to keep the horse from going, but to regulate and guide him. Just so self-mastery does not mean to crush, cripple or paralyze any part of human nature, but to control it. And the tongue, when bridled and controlled, is a mighty instrument for good.

What a power in human speech to uplift; in human eloquence to inspire! What magic in words when skillfully used! On a trained tongue, they can be made to "dance and to sing, to sparkle like diamonds and to shine like stars," to charm like music and to heal like balm. They can amuse, instruct, encourage. Can paint the most beautiful pictures and express the sublimest truths. Christ ordained that the gospel should be proclaimed by the tongue of man. "Go teach all nations." "Go preach the gospel to every creature." And, by the way, the world needs more skilled and trained and consecrated tongues to proclaim that gospel which is the power of God to save. And it also needs skilled and consecrated lives to exemplify it.

But I have only taken the tongue as an example. The whole being must be brought under control. Man's nature is so complex and plastic, his environment so varied, and in some cases so demoralizing, that he needs light and guidance. The world is full of traps and intrigues for both men and women. We need to exercise eternal vigilance.

You not only have mental faculties to train and develop, but you have appetites and passions, feelings and propensities to govern, and at times to restrain. Do you ask, "Why did God make me as I am?" "Why did he give me such a tongue, such a temper, such appetites and passions as I have?" Why, he gave you these to use; not rashly nor unlawfully, but judiciously, temperately, and under the guidance of law. He gave you these to master and direct and restrain. Even your temper is a power for good if you master it, and a power for evil if it masters *you*. Do you say, "I wish I had less temper, less impulse, less passion"? Better say, "By the help of God, I will control these." Do you see that engine on the track hissing, sizzing, trembling with the power of confined steam? Do you say, "It is a pity that it is so tremulous with power"? "It is awfully dangerous! The boiler might burst! It might jump the track and kill the engineer, and wreck the train, and injure the passengers! Therefore, let off the steam and put out the fire!"

Would that doctrine move the world's commerce and turn the world's machinery? No! You don't endorse the doctrine. Then, what do you do with the engine? Control it. Intelligently operate it. Keep it on the track. Watch the steam-gauge. Regulate its speed. Don't run over anybody, if you can help it. But let the fire burn. Keep up the steam, drive through to your destination, and, if possible, get there on time.

Just so, young friends, learn to use your powers. Control, do not crush. Regulate in harmony with God's law. Do not be deceived by any view of liberty which throws off all restraint and gives unbridled license to lust and appetite. That is not liberty, but lawlessness. Law reigns in all realms. You can't escape it. And he who refuses to obey the laws that reign in him and over him is a candidate for ruin and perdition.

Temper, impulse and passion, all are useful, God-given; and, if restrained and controlled in harmony with God's law, are mighty powers for good. Do you see that splendid horse? How he prances! How eager to go! How lithe of limb and fleet of foot! How graceful in every movement! How spirited! What an eye! You say he is too spirited. He might throw his rider. Well, here comes another—a very tame horse, slow, sleepy-eyed, poor, reels just a little under his rider. He is safe. He won't hurt you. He is the better horse. Is that your judgment? Which will you take? Which has the greater market value? Which is the more useful in doing the world's work? What do you do with the strong horse, muscular, spirited and powerful? Why, bridle him, saddle him, stride him, ride him, guide him, regulate his speed. Do the same with your nature. Don't bleed it, starve it, and put it in the condition of the old horse; but keep it in good, healthy condition. Bridle it, master it, make it obey you, use it for good.

But you need a standard, a purpose, a plan. And the God who made you has made the plan; has fixed the standard. It is found in his word. But you need more than a written guide. You need a living standard. You need precept and principle, exemplified in a life, embodied in a

living character. And we find the model character in Jesus, our great exemplar.

God has done everything that reason or conscience could ask; everything that man's condition and nature require. He offers you every inducement. Holds out the most enchanting prospects. He promises you dominion here, and, if you are faithful over a few things, He offers you wider dominion over yonder. If you master self and are faithful in your sphere, He will say to you, after awhile, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many." "He that overcometh shall inherit all things." But remember, every man that striveth for the mastery must be "temperate in all things," and that no man "who striveth for masteries is crowned except he strive lawfully." Will you strive according to the divine plan, achieve the victory and wear the crown?

C. L. Palmer,
Shokan, N. Y.

RETAINING THE MINISTER.

CHARLES LOTT PALMER.

It is becoming more evident every year that the tendency is toward short pastorates. It is no longer uncommon for a minister to serve a church for one, two or three years, and resign to accept a call elsewhere. If an unhappy union has been effected between pastor and people, it is better for both that the relationship be annulled as soon as possible, but the resignation of an efficient minister is usually one of the greatest calamities to the cause of Christ. Usually an efficient pastor becomes more so as time advances, for it requires two or three years to become acquainted with the congregation and its needs. It is no small matter to learn who belong to the church and who do not, and to become acquainted with the many dispositions with which every pastor must be associated. The minister has not attained his full usefulness until every detail of his pastoral work has become thoroughly systematized, which is far from possible within the limited compass of too many pastorates. On the other hand, the officers and congregation are enabled to work more advantageously with a minister whom they have learned to love on account of his judgment, piety and fidelity. Thus the two in happy union establish a force in the community for righteousness that can not be otherwise realized. The cause of short pastorates is usually ascribed to the minister himself, as if only congregations were infallible. No one denies that many men are obliged to remain only for a short time in a community for some reason that destroys ministerial usefulness, but let it be noted that there are conditions existing in certain churches that fully justify the pastor's resignation. We do not expect to find a perfect church on earth so long as it is constituted of the human family, but we have a perfect right to expect that officers and members will lay aside personal ambitions for the cause of Jesus. There are churches in

which insurmountable obstacles so affect the minister's joy and efficiency, that another field is sought in which to labor for the Master.

1. *One serious defect in our modern churches, especially in rural districts, is a lack of organization.* This places a pastor in a most embarrassing position. There is no want of organization, but a great lack of organization. It is not uncommon for a church to have a number of societies, such as Young People's Society of Christian Endeavor, Junior Endeavor, Ladies' Aid, Missionary Society, Sunday-school, Brotherhood of Andrew and Philip and Literary Union. All of these are efficient and indispensable, but they are apt to create the disunion of that organic relation which ought to be sustained by and to the officers of the church. The author would not advise that any of the above be discontinued, but that a closer affinity be effected with the church of which they form a part. Again, these organizations feel that they have certain rights which ought to be respected. To this no one takes exception. But one of the greatest mistakes that elders and deacons can make is to resign any or all of their financial responsibility to the societies of the congregation. There is too much of this done, and the consequence is that the officers become indolent, authority is scattered and the unity of the visible church becomes a matter of history. The money to support the church ought to be raised by the officers, independent of the organizations. It is better for the different societies to give to benevolence than for the church to become dependent upon them. When the officers become too lazy, and indifferent to the material interests of the church, it is high time to dump them out and obtain new ones. Nothing should be allowed to stand in the way of the cause of Jesus.

2. *This leads to another consideration, which is, that many ministers are obliged to seek another change on account of financial conditions.* The efficiency of a minister is usually impaired by a debt of any great amount, but unsystematic financial methods are fatal to peace and prosperity. Some communities are poverty-stricken and can raise no more than they are now giving, but usually an empty

treasury is due to two reasons: first, people do not give in proportion to their means, and, second, the church finances are not managed by interested and capable men. In view of this condition, the several organizations have undertaken to raise money by means of fairs, festivals, masquerades and other devices of the devil. Grab-bags and fish-ponds have been employed by the church, to the injury of the Master's cause. These destroy voluntary giving and make the church dependent upon them. It is sad to contemplate the degraded condition of some churches because of the low means that have been used to raise money, all of which are in perfect conformity with the spirit of the world, but far beneath the dignity of the house of God. They belittle the church in the estimation of the world, and are fatal to the spirituality of a congregation. They utilize energies that ought to be employed in the legitimate work of soul-saving, while the tendency is to resort to even more questionable methods. The result is that certain churches have destroyed voluntary giving, and made it almost impossible to raise money by subscription. People will go to an entertainment and pay, but refuse to contribute without. The sooner churches return to the subscription or pew-renting system, the better for both pastor and people. It is quite possible to have monthly or weekly sociables of a musical, literary or educational nature without destroying the spirit of the church.

3. *Short pastorates are often caused by an unwillingness on the part of the officers and members to co-operate with the pastor in the execution of certain ideas.* It is not expected that a congregation will regard every whim of every minister as infallible, but the pastor must be the spiritual leader of the church, and as such it is the duty of every one to assist him to the full extent of their ability. There is nothing that is more discouraging to a pastor than to be opposed by one or more chronic cranks in the congregation, for it is sad, but true, that some people want to rule or ruin. Usually a pastor expresses preferences in which he finds a church weak, and it is not unreasonable that he should expect all to aid in strengthening it. One will be

weak financially, and he will advise the adoption of a modern, systematic and approved plan. Another will be deficient in benevolence, and the pastor will suggest a plan to raise money for worthy objects. The latter is very dear to the heart of many ministers, and more than one has been sorely grieved by the opposition of some officer who loves money more than souls. Still another will have some local hindrance that the minister is confident can be removed. It is all-important that congregations elect only their best men to serve as officers, and that all "work with" the minister to advance the cause of our Master here on the earth.

4. *Many congregations have local obstacles that may be classed as miscellaneous, and with which a pastor can combat only for a limited time.* A church that is on the decline on account of losses by death and removals is undesirable, because people are very much inclined to give the pastor credit for its declension. There may be a drunken, licentious, profane or otherwise unfit man among the officers, who can not be ousted on account of a number of relatives in the church. How can a pastor be happy in his work with such men at the head of it? There may be an old crank in the choir with a cracked voice who will not resign and is keeping others out. The sexton may be too lazy to clean the church and too ignorant to conduct himself like a gentleman. There may be some who work and pray only for the money they get out of it. Others who can not stand a sermon on giving or conversion. Still others who pretend to be in full sympathy with both church and pastor, and are striving to destroy both. Oh, how many noble men have been obliged to leave a field in which they were needed, because of some local hindrance that they could no longer endure.*

But what shall be done about it? Let every officer and member examine his own heart and see if he is preventing the progress of the church, and, if so, remove the obstacle at once, and strive to live so close to the Master that He shall be first in all things.

SHOKAN, N. Y.

*After I left Iowa I preached a short time for such a church.—ED.

K. A. Williams,
Cisne, Ill.

K. A. WILLIAMS.

The subject of this sketch was born in Pope County, Ill., in 1875. Much of his early life was spent on a farm. His parents being poor, gave him very little opportunity for acquiring an education. At the age of fourteen he was cast out in the world to rely upon his own resources. He entered school at Eldorado at the age of eighteen. Afterwards taught a short time in both graded and ungraded schools. In the year 1897 he entered the Alma Industrial College at Alma, Ill., to prepare for the ministry. When the Spanish-American War broke out, he enlisted in Company G, Fourth Illinois Volunteer Infantry, and served in foreign fields in the Seventh Army Corps as messenger, and also as chief mail clerk on Gen. Fitz Hugh Lee's staff.

Upon his return from Cuba he entered the ministry under the leadership of King Immanuel, taking as his weapon of warfare the "sword of the Spirit, which is the word of God." And his ability to use the knowledge he has gained from this most wonderful Book, has won for him the respect of the brotherhood wherever his influence has been felt. His work as an evangelist is a success, and as a pastor not a failure, being now (1902) serving his second year for the congregation at Cisne, Ill. Bro. Williams is an interesting speaker, and always gives evidence of being master of his subject. He is fearless in his declaration of what he knows to be the word of God.

Bro. Williams was on General Lee's staff, and had every opportunity of seeing Rome as it existed in all its miserable rottenness and vileness and criminality. One must see it in order to appreciate it.

WHAT I SAW IN CUBA.

K. A. WILLIAMS.

We landed upon the soil of Cuba, Queen of the Antilles, Dec. 14, 1898. The thing that impressed me most was the mark of four hundred years of Spanish rule, *Romanism.* The illiteracy of the people, caused by the absence of schools, brought to my memory the fact that "Rome *never* changes." You can not imagine the degradation and shame that existed where 80 or 90 per cent. of the people could neither read nor write. And yet these are the conditions under which Rome flourishes. She thrives on ignorance, and grows fat on that which is putrid with moral gangrene and leprousy. Old Havana is a walled city, with her cathedrals, convents, nunneries and monasteries, with barred windows and doors, looking more like penitentiaries and prisons for the confinement of common thieves than like the homes of the true worshipers (?) of God. These things were evidences of oppression, and not freedom; superstition, and not intelligence; religion, but *far, very far,* from Christianity.

This compelled me to say, if anywhere in modern times, Popish rule—the blackness of Romish hellishness (I have no other word with which to express it), of Jesuitical ingenuity in the torture of humanity for the enriching of the "man of sin" (II. Thess. ii. 2–7)—can be found, it is surely in this island. No true American can be a patriot, in the true sense, and bow down to an Italian pontiff. Many strange and sad scenes met our gaze. Some horrible sights presented themselves, and we looked with wonder and amazement, as we proceeded a distance of about seven miles through the city of Havana to a suburban village called Vedado. We could see on every hand the effects of politico-ecclesiastical Romanism. The people were clad in many styles of dress—the priests in royal purple, the peasantry in pants only. Many children from one to

twelve were entirely nude. How does this compare with the boasted civilization of the Roman power?

We visited Christobal Colon Cemetery. Here we witnessed a sight that ought forever to damn any institution that will tolerate such practices. It calls one's mind to history's pages where is recorded the horrible scenes of that terrible Inquisition. Near the entrance to this cemetery is a building with two apartments. One we will call a waiting-room, and the other a decomposition-room. The body is placed in the waiting-room until arrangements are made for burial; viz.: buying a lot, obtaining a burial permit, and paying for both. In case the friends are too poor to make these preparations, the body is placed in the decomposition-room, where it is kept until decay sets in, and if no arrangements are made for burial, the remains are dumped in the "bone-yard." The "bone-yard" is a place in one corner of the cemetery said to be eighty feet square and fifty feet deep. It was almost full of human skeletons when we saw it. Priests derive a great revenue from rental, permits, etc. And since a priest is not supposed to sin, he can dig up the body if he does not get the monthly rent, and into the "bone-yard" it goes, and the buzzards pick the bones.

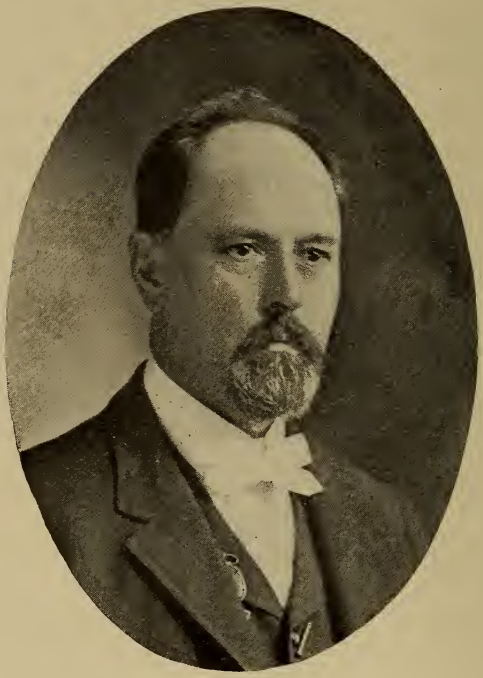
This is Roman Catholic rottenness, perfected and perpetuated in the name of religion by the men who are at the head of this giant evil. When our army took possession of Havana, the Catholic buildings were opened for public inspection, and a general "clean-up" was ordered. This was a trying time on Rome. The hidden was brought to light. Many mysteries were revealed, and black crimes were brought to light. Cells were found containing human skeletons, racks, chop-blocks, stocks, and other horrible means of torture and punishment, proving that Romanism is the same bloody monster that it was in the days of the Spanish Inquisition, wherever it is in power, and confirming the statement that "Rome never changes."

In traveling through the rural districts, you can read "oppression" on the faces of the tillers of the soil. I was inside of every style of dwelling, from the Governor's palace in the metropolis to the palm-thatched hut with

the earth for a floor, and all were taught to reverence "His Honor the Pope." No wonder those people wanted liberty. Many of those old planters had shipped their sons and daughters over to the United States, and had them educated in our own schools. This put them into a position to appreciate the meaning of the term "liberty," and "republican form of government," etc.

Cuba needs the gospel of Christ. She has been cursed by priestcraft and ground down by Roman Catholic arrogance for four centuries, and the great wonder is that the people are as good as they are. Let Cuba hear the gospel proclamation, and she will arouse from the slumber of ages, and break loose her fetters that have so long bound her like a galling yoke. If the truth shall make her free, she shall be free indeed.

CISNE, Ill.



T. F. WEAVER,
Honey Grove, Tex.

T. F. WEAVER.

The subject of this sketch was born nearly fifty-three years ago in the village of Marietta, Ill. When he was almost four years old, the family moved to a farm about one and one-half miles away. Here his life was spent on the farm, attending "The Deestrick" school through the three months of winter, where the first and about the only qualification of the teacher was to be able to lick the boys. His father was a poor manager, and somewhat given to dissipation. This, together with the loss of his mother when about seven years of age, left him without any one to care for his training. So, hard work and drudgery on the farm caused him to reach nineteen years of age with scarcely enough education to read, or to write his name. At that age he became alarmed at his condition and much concerned about his education. Therefore, at nineteen years of age, he entered the schools at Chambersburg, Ill. It was very humiliating to have to enter the classes of little boys and girls from eight to ten years of age. Then, to increase his embarrassment, he stuttered, so that at times he could not tell his name nor call the dogs. This often caused great laughter at his expense. But in his hot tears and maddened determination he resolved that he must win in a great and uneven conflict. One year was as long as he had to stay with those less than himself. He began to gain some attention from teacher and fellow-students the second year. The third year he was sought by the pupils when there was a hard problem to solve or a doubtful place in grammar.

After finishing his three years' course here, he entered Abingdon College, remaining two years. Then, having exhausted all the means he could borrow, and feeling that he must pay up his debts, he began teaching school. He taught one year, and was married to Miss Mattie E. Farr, July 22, 1873. He then became principal of the Bernadotte schools for four years. While teaching here,

Clifford S., who is now a missionary in Osaka, Japan, was born. From this place he was called to superintend the Chambersburg schools. It was a proud day in his life when he went there, where he had such a struggle as a stuttering schoolboy (though a man), to take charge of the schools. After two years in these schools and a short pastorate at Detroit, Ill., he returned to Abingdon College in the fall of 1881, graduating from that college in June, 1883, after which he remained one year and graduated from the Bible Department in June, 1884. Since then he has devoted all his time to the ministry. Having filled prominent pastorates in Illinois, he came to Texas in 1899, and is now pastor of the Christian Church at Honey Grove, Tex.

WHAT THINK YE OF CHRIST?

(Matt. xxii. 42.)

T. F. WEAVER.

This has been a great question through all the ages, from the time of Christ till now. It is an important question now. Christ demands an answer. He haunts the mind of the thinker. The greatest thinkers, of all the years since the advent of Jesus, have had in some way to grapple with this problem. All sorts of theories have been advanced. All kinds of answers given. The enemies of Christ have sought out many curious inventions in order to satisfy the world that Jesus is a myth. Their schemes are crafty and artful. Every avenue has been entered; every plan tried to lead the thinking mind away from Him. It is well for the believer to observe that no invention, however well laid, or scheme unfriendly to Christ, however perfect it at first seemed, has been able to stand faithful investigation for a single decade. As a rule, the opposition to Jesus must arise, have its glory and its death in a day. Where now the wisdom of a Voltaire, a Rousseau, a Robespierre, a Hume or a Gibbon? Who quotes these great authors to disprove the claims of Jesus? These, with scores of other such writers, had their day and their little circle. But that circle has lessened in diameter till now the great world is not conscious that it ever had an existence.

Compared to *all these*, what think ye of Christ? Whose Son is he? The Pharisee posed before the people of his nation as a master in testimony and evidence. He presented our Saviour with questions intended to catch Him. He wished Jesus to commit Himself to some proposition in which he could with some propriety take exceptions to Him. The Pharisees gave themselves to hard and careful study to this end. "What will He say?" "How will He answer?" were their queries. How very craftily they imagined themselves to be closing in upon Him. Ah!

how skillful in advance. We will not ask Him something regarding Himself; such a question might put Him on His guard. Or of God, for He will refer us to Moses and thus reflect upon our wisdom and our faithfulness. Thus the way to His removal will be hindered rather than hastened. We may rather ask for His opinion—opinion as to the greatest commandment. He may place His opinion upon some feature of the Decalogue which the common people will regard as weak comparatively, and thus we can reduce Him slightly in their estimation. A small gain of advantage would at any rate be an opening wedge. Here seemed to be about nine chances out of ten for them to reach their purpose.

But, much to their dislike and mortification, He placed His opinion upon that to which all must consent. He is right. His answer is just and wise. It gives all glory to God, and regards just relations between man and man. "Thou shalt love the Lord thy God with all thy mind, and all thy soul, and all thy strength; and thy neighbour as thyself." What can be greater and better? While these words are not contained in the Ten Commandments as such, yet they cover the whole of the old covenant. (See Deut. v. 6; Lev. xix. 18.) There His answer lies upon them, full, bold and strong. It entered like a sword into quivering flesh. What shall we do with ourselves now? We were so confident of victory that we left ourselves no means of retreat. Common courtesy demands that, insomuch as we have asked Him a question to which He has given a manly and correct answer, we are in duty bound to answer Him, should He ask us. He answered us cheerfully. We are now at His mercy. Oh, if we were only free from Him. Would that we could disappear from His presence. Such, doubtless, were their feelings; but they are not to escape. They came to capture Jesus, only to be captured by Him. He saw their motives, and they knew He did. He gazed upon them. They feel His power. They saw Him silence the Sadducees. Now these in turn are to behold their discomfiture. Poor Pharisees! this was more than they had counted upon. If He questions them, they must try to answer. Ah! says Jesus, I have

a word with thee. You have come to me with pretenses. You would have me believe that it is the sanctity of God's law you have come to honor. That, out of your high regard for God's commandments, you have sought instruction. This is false, and you shall feel the keen edge of your falsity. You say I am an impostor, and you desire to make me testify to it. In this you have sadly failed. I will make you testify on your own proposition. See those guilty men there in the presence and power of Jesus. Haman-like, they are to be hanged upon the gallows of their own erection. They must face an unpleasant situation of their own making.

When Jesus told them that He had a question for them, they were already conquered—self-condemned. Notwithstanding, they were somewhat relieved when Jesus asked, "What think ye of Christ? Whose son is he?" They let the first question drop out of sight, and placed a fleshly construction upon the second and tried to answer it by saying, "He is David's son." They thought they had answered Him well. They gave him a high and respectable place in the estimation of the Jewish nation. David was a great king. Thus they said, Christ is the son of a great king. This they doubtless thought would satisfy Jesus, and they would quit even. He answered us well and kindly; in like manner we have answered Him. Little did they seem to realize that they were placing themselves fully in His hands. They doubtless thought, when they said "David's son," that Jesus would excuse them, and they could retire with fair honors and on even grounds.

But, no! wait! The Master has another question. "If Christ is David's son, how then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies underneath thy feet? If David then call him Lord, how is he his son?" These Pharisees claimed to reverence David, and if David called Christ Lord, *i. e.*, Master, what must they (the Pharisees) call him? Their great king, for whom they professed such admiration, called Him Lord. Will you call Him Lord? is Christ's question. There

they stood convicted—self-condemned. They saw their sorry predicament, and rather than be honest they would play dumby; yes, lie and say, "We can not tell."

The Pharisees, too, were put to silence. Yet from that day to this both Sadducees and Pharisees have risen up to question Jesus, and with no better success. The whole unbelieving world is destined to be put to silence. Jesus is King. His claims are just. He is to be vindicated. The duty of the Christian ministry to-day is to put the enemy to silence. The Pharisees and Sadducees had good reason to believe Jesus more than a mere man. They knew of His mighty acts of healing. They were not in the dark concerning His miracles. They stood in the light of His Sermon on the Mount. They well knew Christ to be more than David ever claimed to be. But their dishonesty forbade them saying, in the language of Nicodemus, "We know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him." But what of the same class of pretenders and faultfinders to-day, who have not only the light from His miracles and wonders, His resurrection from the dead, and His ascension up into heaven, but also the power of all His influence and the effect of all His teachings? What of all these glorious results which have come to the world through His life and labors? Behold, what manner of man is this, that even all men, of whatever nation or condition, who obey Him, are wonderfully blest?

His blessings to all the world, wherever His life has been made known, more than vindicate His claims. Redeemed humanity is one of the strongest arguments in Christ's favor. The transformations He has wrought upon all conditions of humanity; society changed in its every aspect, and all for the better. His training is upward. Elevation characterizes all the life and works of Christ. His following has been long and the work arduous. It has cost sacrifice, labor, peril, pain and life itself. Yet the true merit of Christ is so fully sustained, and His helpfulness to the world so great, that His followers are rapidly increasing, and they rejoice in whatever sacrifice

they are called to make for Him. Let it be carefully noticed that Christ does not keep His followers in ignorance. The most boundless privileges and opportunities are freely granted them. The best educators and the best educated are among His most devoted followers. The broader the learning, the more devoted the following.

We now have greater reason for believing Christ divine than had those who lived in His day. We have seen more of Him. Time is a wonderful factor in all such problems. Time fully vindicates all the claims of Christ. Wherever He is known, there is enlightenment. There are liberty and brotherly kindness; respect for self and for others. He alone has emphasized the Golden Rule: "Do unto others as ye would that others do to you." Let the doubter present a single community, where Christ's teachings are being followed, that the Golden Rule, as leaven in the meal, is not working among them. Pretenders are not to be considered in this effort. Pretending followers of Christ and unworthy disciples have done more to impede His progress and stifle His influence than all things else. Who else has placed humanity so high and given it such worthy purposes? Others may have, for a time, occupied the intellect, but Jesus all the soul. The longer He is contemplated, the greater are the discoveries of His majesty. Others may deeply impress the minds of many, but Jesus lives in all hearts. No heart is so hard or so lowly that Jesus would not enter it. He is willing to stand at all doors and knock. He only asks that the most humble, by faith and obedience, open the door and let Him in. Who else has held such sway over men? What teacher, however wise, has given such maxims? Sayings that do not grow old or cease to excite admiration. Amidst all such lofty teachings, Jesus betrays no personal pride, no self-praise. His words are words of candor and calmness; His manner, that of an honest man who knows himself to be right. His life is a contradiction to false ambition. He seeks no earthly gain; aspires to no position of worldly honor. He lives contented in the love of nature; is meek and lowly, and declares He has no kingdom (or other political honors) here.

Yet, while denying Himself all worldly honors and denouncing both social and political advantage, He is willing, for the sake of suffering humanity, to convert the five loaves and the two little fishes into an abundance to feed the hungry thousands. Suppose Christ should now ask this multitude the same question he asked the Pharisees, "What think ye of Christ? Whose son is he?" Yet the Pharisees knew of all this goodness. What artist has drawn to himself such multitudes of suffering men and women? Who has, by any means, by all means, contrived to live so long, so strong, so well, as Jesus lives throughout all the earth to all nationalities wherever His name is known? His life has indeed been a life of helpfulness, his mission one of love.

In view of all the light and life and joy, yea, and safety, we have from Jesus, let us ask, "What think ye of Christ?" Pilate, though ignoble, asked a question of great significance, one the opposers of Christ should be willing to answer, "Why, what evil hath he done?" View Jesus from whatever standpoint we may, and there is not a single plan, purpose or institution that can bless humanity that does not find in Him a friend. His life and teachings are unfriendly only to that which is evil and harmful to men. If Jesus is not its friend, it has no worthy friend, nor does it deserve one. Its history is a record that makes it abhorrent. Its life has a purpose worthy to be despised. Again the whole world is compelled to use the language of Pilate, though it is to be hoped more nobly. "I find in him no harm at all. He hath done nothing worthy of death." This must be the decision rendered by all who revere the truth. Let the whole enlightened world answer the questions which the Pharisees were too contemptible to answer, and it will be in the language of Peter when he said, "Thou art the Christ, the Son of the living God." Christ's life and works while here, and his influence over the civilized world since that time to this, justify and fully sustain the statement of Nicodemus: "We know that thou art a teacher come from God." The miracle of raising the dead, or turning the water into wine, is no greater than that of

taming, civilizing and domesticating the heathen nations and transforming their manner, changing all their customs and clothing them in their right mind.

When the centurion beheld such wonders at the crucifixion, he said, "Of a truth this is the Son of God." And yet greater wonders are transpiring in the name of Christ. Not only so, but He is daily increasing in influence and favor with the people. His life is continuously unfolding and enlarging. New beauty is ever appearing. Stronger reasons for serving him are constantly presenting themselves. "Thou art the Christ" is the conclusion reached day by day by the thinking, grateful heart. When one is once properly led to this life-giving fountain of sparkling, living water, 'tis no trouble to induce him to drink. There will be no quibbling and dodging about conditions. Christ is the condition, and obedience is easy and natural.

There will then be no demand that Christ's evangelist shall cover up or smooth out any of his requirements. If people are repelled at anything Christ requires, it is substantial evidence that such are not yet ready to renounce sin and take upon themselves the divine life. Regard it as an undeviating sign of unfitness to enter the church of Christ—His body—when one begins to quibble about baptism. If that subject has been faithfully and clearly set before him, and he hesitates, know well that such a one is not very near the kingdom. He is not worthy to enter in. He could not put on Christ. And all ministers who hesitate to teach plainly and kindly on this subject; those who would apologize for it; those who intimate that they had rather not mention baptism, when mentioned properly and in its own place, are in nowise worthy the position they pretend to occupy. The Lord has no need for such men. Let them leave the pulpit which they have all too long disgraced. Jesus is the Son of God and King of men, and it is His purpose in His ministry that they should loyally declare it to all the world: "Baptizing them into the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Sermons, Lectures and Articles.

GIVEN BY THE EDITOR AT DIFFERENT PLACES—
SOME OF THEM BY REQUEST.

Louis C. Wilson,
Elwood, Ind.

LOUIS C. WILSON.

The subject of this sketch was born in Fayette County, Ind., Oct. 20, 1837. In early life his parents were poor, his father earning the living for the entire family at farming and wagon-making. Louis received such learning as the common school afforded, and in early manhood taught school during the winter, and farmed during the summer.

In his eighteenth year he obeyed the gospel under the preaching of S. K. Hoshour, at Bentonville, Ind., his father being immersed at the same time. His mother was a Methodist, but, learning the way of the Lord more perfectly, she became a member of the Church of Christ. He was married to Miss Sarah W. Treadway, daughter of Judge Treadway, of Bentonville, Ind., Dec. 29, 1859. The following spring he moved to Fairview, Ind., and followed farming until the war broke out, when he enlisted in the Third Indiana Cavalry, and was first lieutenant, quartermaster and ordnance officer, operating with the Army of the Potomac. Was in the battles of South Mountain, Antietam, Chancellorsville, Fredericksburg and Gettysburg; passed through the wilderness with Grant, and was in the famous Wilson raid in the rear of Richmond. Was a prisoner in Libby and on Belle Island. After three years' hard service, returned home.

In the autumn of 1871, he removed to Iowa City, Ia. A stranger in a strange land, he sought for places to preach, believing that the best way to begin preaching was to begin. He found warm friends in the persons of John C. Hay, J. Mad. Williams and J. C. White. His first preaching was at Solon, fifteen miles from Iowa City, whither he went on foot, to and from his appointments. Removing to Brighton, Ia., in the spring of 1872, he preached there part of his time for nine consecutive years. At the same time he preached for Pleasant Hill, Columbus City, Le Claire, and was district evangelist in the South-

east District of the State. In all these fields, his labors were successful, and hundreds of friends remember him kindly to this day. In the spring of 1897, he was, as he thought, compelled by force of circumstances to move to Arkansas. It was a very unfortunate move. He counts it time lost. The spirits were not congenial.

He is the author of several books and tracts. "The History of Sprinkling" is a very popular little work. His last work, "A Great Cloud of Witnesses," is destined to be equally popular when it comes to be known. He has in course of preparation a book of skeleton sermons and outlines, with incidents and illustrations, gathered from an active ministry of thirty years. His home is at Elwood, Ind., where he is spending his time in writing and preaching in adjacent neighborhoods. He says the "latchstring is out."

EARLY RECOLLECTIONS OF IOWA.

L. C. WILSON.

In the winter of 1871 I crossed the Mississippi River at Davenport, Ia., and in a few hours landed in Iowa City. I had never been "out West." I was a "stranger in a strange land." I had but little money. I must find something to do to earn a livelihood. I wanted to preach, but did not have confidence enough in my ability. I never was hurt with self-esteem. I ransacked the city to find something to do. I was ready and willing for almost anything; to clerk, to drive a delivery wagon, or saw wood on the street. I failed to find anything to do.

I went to meeting on Lord's Day. J. Mad. Williams was the preacher. I made myself known to him, and through him learned that J. C. Hay was State evangelist, and that he lived in the city.

Failing to make an engagement for work, I resolved I would apply to Bro. Hay for a place to preach. I could not any more than fail, and possibly I might succeed in the calling I had long desired to follow. I sought an interview with this brother, and found him to be a most genial, whole-hearted Christian gentleman, for whom I have ever since entertained feelings of the greatest respect. He told me of a congregation at Solon, a little village fifteen miles northwest of Iowa City. Here they had raised some money to employ a young man to preach for them, but for some reason he failed to take the work. Bro Hay gave me the name of a brother, Eben Paine, I believe, and requested me to write him and learn if I could not take the work.

By this time my family had arrived from Dublin, Ind., and I rented a small house and moved in. The weather was extremely cold, and the snow very deep; very much deeper than my pocket-book. Wood was eight dollars a cord, and the wolf not very far from the door. His gaunt and hungry form could be plainly seen as he gradually

dragged his dread form nearer and nearer the threshold of our little abiding-place. But a kind letter reached our humble cottage before the wolf did. It was from Bro. Paine, of Solon. He said, "Bro. Wilson, come on." Joyous words! Sweet invitation! It was like a godsend to us.

In the meantime I had arranged for an appointment at Marengo, a town on the C., R. I. & P. R. R., a few miles west of Iowa City. I went to this place and preached, or tried to. When I went to leave on Monday morning, a brother handed me a five-dollar bill. That was small, but I have no doubt it was all the service was worth. It was precious money to me. I wrote to Bro. Paine that I would be at Solon at the appointed time. But how was I to get there? I had no conveyance, and could not afford to hire one. The snow was very deep, it was bitter cold, and I was entirely unacquainted with the road. Young man, how would you have gotten there? I think many a one would not have gone. I walked every foot of the way.

When I kissed my dear companion and three little children good-by and set out on that uncertain trip, it was with a sad heart. It was a lonely journey. I had some hopes, but they were shadowed with many fears. It would be my second attempt to speak for Christ before the public. What kind of people would I meet? Would they be satisfied with my feeble efforts? Possibly this was the beginning of a new life; the dawning of a brighter day. I could not see why it might not be. Many similar reflections passed through my mind as I tramped the road from Iowa City to Solon, which I reached in safety, and on good time. I was most kindly received into the pleasant home of Bro. Paine. His was an "old-fashioned country home," the pleasantest home that God ever gave to man. The hospitable greeting made me feel that I was a partner in the enjoyments of that fireside. That was thirty-one years ago this January, 1902. Where are those dear people that entertained the stranger, not knowing who it was that was partaking of their hospitality? Father and mother have both gone to heaven, doubtless, for they were then old. The children, I hope,

are on the road to meet them in the sweet by and by. Lord's Day came, and the people came, and the preacher came, the most anxious one of them all. My knees trembled and my voice quivered. What I said I know not. The people came back at night. Possibly it was more through sympathy that they employed me than because they regarded it as a worthy effort. They paid me a reasonable sum, and I returned home a happy man. Through the long, cold winter, and the mud of early spring, I made every trip on foot save one.

In the near future there was to be a district convention at West Liberty. Bro. Hay put me on the program for a sermon at eleven o'clock. To refuse would be a poor recommendation for a young man who wanted a place to preach. To accept the place and fail before the convention would be humiliating and fatal. Resolving to get into the harness at once, I accepted the place. I chose for my theme, "The Fellowship." I had but few helps. I studied hard, made the best preparation I could, and was ready for the "trying ordeal" when it came. The convention was quite well attended. Some of our representative men were there; a few names I can recall: J. K. Cornell, J. Mad. Williams, J. C. Powell, J. C. White, J. C. Hay, G. Hickock, B. F. Lowery, and many more whom I can not now name. I was introduced to the convention, and delivered my harangue. As soon as the convention adjourned for dinner, two brethren from Columbus City approached, and wanted to know if all my time was taken. They were Dr. John Overholt, of sainted memory, and J. C. Powell, now of Moore, O. T. Two brethren from Pleasant Hill—James Anderson, now in heaven, I trust, and J. B. Morgan, since moved to Kansas—sought an interview with me on the same subject.

Arrangements were made for me to preach at Columbus City in the near future, and the two brethren from Pleasant Hill were to be there to hear me, and if they thought it wise, to employ me to preach for them. I engaged with the two churches for a fourth of my time each, and was to begin at the latter place with a protracted meeting. Twenty-three were added during the

meeting. The brethren paid me twenty-five dollars, and I went home with a light and thankful heart. When I began this meeting, I had five rudely constructed and disjointed sermons. The meeting lasted about three weeks, including two Lord's Days. This would require twenty-three sermons. What do you suppose a novice did for the other eighteen sermons? Made them during the day, and preached them at night. Don't you imagine they were powerful (?) sermons? What power there was in them lay in the fact that the sermons were my own. I was myself, every inch of me. I did not know Sam Jones, nor Moody, but I knew something of Jesus, and I stayed with Him with all my might. The preacher was in earnest, and what he did preach he made plain, and he built on the "one foundation."

When I could hardly preach a "little bit," I was in great demand. Now I have more than a quarter of a century's experience; can preach far better than I ever could; love to preach better than ever I did; know far better the great needs of the church and of the world, and feel the weight of the responsibility resting upon me a thousand-fold more than I did when I was young; but now the "boy" is preferred before me. The Church of Christ is ladened with the most fearful and far-reaching responsibilities of any organization on earth. Why is it, then, that the church, in many instances, will ignore experience that has been long years in ripening, and which has brought sound wisdom, and choose the opposite? No business concern on earth would prosper if it did likewise. The fact that the church lives and prospers under such "penny wise and pound foolish" guidance is the best proof of its divinity.

In the spring of 1872 I moved to Brighton, Ia., where I lived for more than twenty-five years' preaching the gospel there, and in the regions round about.

An Uncommon Coincidence.

About forty years ago the State Meeting of the Church of Christ in Iowa was held at Brighton. The veteran N. A. McConnell was discoursing to the convention from

the theme, "The Mystery of Godliness." In the midst of his discourse he was taken so suddenly and violently sick that he had to be taken from the house. Bro. N. M. Warren, of Columbus City, stepped into the pulpit, took up the line of thought where Bro. McConnell left it, and finished the discourse with as much completeness as if it had been a prearranged affair. The people were astonished at the success of what they regarded as a hazardous undertaking. It was the talk of the town for many days. Our brethren understood it and explained it to their sectarian neighbors, by telling them it was no surprise when once understood. The key to the "mystery" was, "Both men had gotten their lesson from the same book, the Bible."

"Give 'Em Hell!"

Once upon a time, in my early ministry, I was relating my experience with a congregation in my endeavors to get them to do right. The convention listened with patience as I told how I had preached, and prayed, and plead, and "reproved, and rebuked, and exhorted, with all longsuffering and doctrine," but all seemingly to no purpose. When I took my seat, J. Mad. Williams arose and said: "Bro. Wilson, I'll tell you one thing you have not done, and it's *the* thing you want to do, and that is, *give 'em hell.*" This hot blast from our eccentric brother created a roar of laughter. When quiet was restored, the convention proceeded with the business. I never had the "grit," in my early ministry, to try this vigorous remedy.

Years came and went. I had become hardened by long service, and had learned much in the school of experience. In my riper ministry I engaged to preach for a church all my time for a very little sum, because they were in debt on their meeting-house in the sum of about $500. I soon learned that the congregation was very poorly taught, and many of them not inclined to practice what they knew. They had no more respect for the bishops than they had for the city marshal, and some of them were not worthy of any more. Some cared no more for the preacher than they did for the janitor. They were

"Too tired for church, but could straddle a wheel,
And ride and ride like the very old Deal."

One of the deacons could guide an opossum hunt on prayer-meeting night, and things were going at loose ends generally. I preached and exhorted and prayed, and wept over the sad state of affairs. I "reproved, rebuked and exhorted with all longsuffering and doctrine." I received abuse in return. I was treated like a dumb dog. I resigned, and then I "give 'em hell." I preached it to them. I wrote it to them. I printed it and sent it into their homes. It awoke them, as it were, from the sleep of death. They at once went to work and paid off all debts. One of the bishops said to me in a letter: "After your first abusive letter to M——, we had a meeting and decided to raise enough to pay all our debts." Another bishop, so-called, says: "Your attack upon us came from a heart poisoned with hate, and filled with malevolence." The "abuse" and the "hate" and the "malevolence" was the "hell of it," you see, and brought the desired result. It brought the young "sauce-box" to his senses. They got up out of the "dirt," and went to work. Paid a long-standing debt of $500, when before they could not pay their preacher a little pittance. They paid their preacher, employed a new preacher for his whole time, and gave him a "pound supper" before he had been with them two weeks. The "abuse," "hate" and "malevolence" was the plain, unvarnished truth laid on without stint or measure. Thank God for such little "patches" of hell as we cultivated by

"Cool Siloam's shady rill."

It brought forth abundantly.

Moral.—Try everything else, and if the desired end is not reached, then turn the *Vesuvius* upon them, and "give 'em hell."

DID ALEXANDER CAMPBELL BUILD A CHURCH?

"Upon this rock I will build my church."—*Jesus*—Matt. xvi. 18.
"For other foundation can no man lay than that is laid, which is Jesus Christ."—*Paul*—I. Cor. iii. 11.

Until about 325 A. D. the Church of Christ flourished in spite of the fierce persecutions waged against it. Nero reigned over the Roman Empire from 54 to 68 A. D. He was an inveterate hater of the Christians. He set Rome on fire that he might have a pretext for punishing the innocent and defenseless Christians, whom he charged with the crime. He issued an order that caused many of them to be coated with tar and other combustibles, and tied to the lamp-posts and set on fire to light the city. Nero fiddled and danced while Rome burned and the Christians died, and he cared for none of these things.

On February 4 the emperor Diocletian issued an order that all the churches be pulled down, that the Bibles be burned, and that all Christians be degraded from rank and honor. For eight years the Christians' blood was poured out like water. They were burned alive, beheaded, sawn asunder, pulled to pieces with red-hot hooks; they were fed to wild beasts, and tortured in every way that the devilish ingenuity of men could invent. This only served to scatter the disciples of Christ, and they went everywhere preaching the Word.

Constantine the Great became emperor of Rome, July 25, 306. As early as 313 he granted tolerance to the Christians. In 325 he presided over the Nicene Council, which he called, and which was composed of 218 bishops who were summoned to settle a dispute that arose in Alexandria in Egypt, between two preachers, over a question that they were pleased to denominate the Trinity. The Council was in session two months, and rose without coming to an agreement. Constantine, although not interested in the theological question in-

volved, took sides with the popular party, doubtless for political reasons. Arius was banished and his books were burned. This was the beginning of what grew to be another violent and bloody persecution.

Not long after this the German tribes overran the Roman Empire, and its final dismemberment came in 476. The lights of literature and science were almost entirely extinguished by these vandals, and the Dark Ages began to spread her black wings o'er all around.

The world's midnight came in 476, and lasted for about twelve hundred years. During the eleventh century learning began to revive, but during the long, dark night that hung over the world, there was a period of about one thousand years that the common people could not read a word in the Bible. Rome had it printed in Latin so that the people could not read it, and her godless priests doled it out to the people as it best pleased them. It is easier to imagine the religious ignorance and superstition that would soon prevail under such rule, than it is to describe it. They read the catechism and discussed the most trifling and senseless questions; viz.: "How many angels can dance on the point of a cambric needle at the same time and none of them fall off?" or, "How can light pass from the sun to the earth without passing through intermediate space?"

In the fifteenth century printing was invented, and learning began to revive. Martin Luther was a zealous Catholic. One day, on his bared knees, he was climbing a stairway, said to have come from Pilate's judgment hall, the steps of which were covered with sharp pebbles. This was called "doing penance." While engaged in this idolatrous practice, this Scripture flashed upon his mind like a light from heaven, "The just shall live by faith." He arose from his groveling worship and started out with a new and loftier inspiration than ever before. This marks the beginning of the Lutheran Reformation. This began in the sixteenth century.

Luther renounced the Catholic faith and began to teach the people that they had as much right to read the Bible as the Pope, or any of the priesthood, had.

He found the Bible chained to a post, as it were, and sealed. He tore it loose from its Romish fastenings by translating it from the Latin into the German language, and caused it to be scattered all over Germany. This set the whole empire on fire with a burning thirst to read the Bible. God's word had been a sealed book for a thousand years. Perhaps there never was such a time of Bible reading. They perused the sacred pages with a watch at the window to see if the soldiers were coming, for Rome hunted the Bible down as she would a mad dog. Many of the peasants had their Bibles fastened to the under side of a stool, and when the watch cried out, "The soldiers are coming! the soldiers are coming!" the stool would be turned down and some member of the family would occupy it. In this way many of them kept their Bibles from being burned, and themselves from going to prison. Luther assailed the corrupt practices of the Catholics with all his might; this arrayed against him the fury of the Catholic power, which, at that time, was almost world-wide. He made war upon the practice of selling indulgences (see article on this subject elsewhere in this volume), which vile practice filled the coffers of the Catholic Church with money with which this religio-political power carried on its devilish work. For two dollars paid down, the priest would sell a man the right to tell a lie and absolve him from all punishment. For fifteen dollars one could purchase the right to commit adultery, and for thirty-five dollars Rome would sell you the right to kill a peasant, should he become obnoxious to you, and be forgiven of the crime before the deed was committed. And so on with all manner of crime. We are rehearsing these foul deeds that were practiced in the name of religion, that you may see how badly the world needed primitive Christianity restored.

Before Luther's day, and during his eventful and useful life, the Inquisition, or Holy Office, as it was called, was doing its bloody work. It was a tribunal in the Roman Catholic Church for the discovery, suppression and punishment of heresy, unbelief and other offenses against the Catholic faith. The officials composing this tribunal were

appointed by the emperors, who were as cruel and vindictive as men could be. The number of victims, as stated by Llorente, the popular historian of the Inquisition, is simply appalling. He says that during the sixteen years of Torquemada's office, nearly nine thousand persons were condemned to the flames. Multitudes were hanged, imprisoned for life, and tortured in every conceivable way.

The pages of history were never stained with darker crimes than are justly chargeable to the Spanish Inquisition. The massacre of the Protestants in Paris on the night of St. Bartholomew's day, between August 24 and 25, 1572, at which time it is estimated that fifty thousand people were murdered in cold blood, was the most villainous and hellish crime ever recorded upon the pages of history. The gutters and sewers of the streets of Paris ran with blood. This was done in the name of religion. The Pope celebrated this awful event by a procession to the church of St. Louis, a grand *Te Deum*, and a proclamation of a year of jubilee. Was there need for a return to a purer religion? Was there need for some one to rise up and lead the world back to Jesus? We shall see.

Luther undertook to reform this Catholic power, that was so corrupt, and lost to all sense of honor and justice, that it could sanction the darkest and most blood-curdling crimes ever written in the calendar, if done in the interests of the Roman Catholic Church. Luther's mistake was in endeavoring to reform a corrupt body called the Catholic Church, a thing unknown in all the word of God. He utterly failed in the accomplishment of his purpose, but did lasting good in other directions. The sixteenth century was the century of church-making. It was a great time of religious unrest. Men were hunting for the truth, but did not know how or where to find it. The Bible had been so long forgotten that it was not thought to contain the truth for which they sought. Men invented new theories, advanced new opinions, and held up their own cherished dogmas, and plead for their acceptance. They gathered their followers about these new ideas, and organized them into a body and called it a

church. And because the new doctrine was the doctrine of men, they could not present their neighbor with a Bible and say to him, "Here is a copy of our rules of faith and practice; read it and you will know just what we believe." On the other hand, each party had to write out their articles of faith, which they called "a creed," and to which the public must go to find out what each particular party believed. And, what is passing strange, not one of their peculiar doctrines was essential to salvation. One might believe them and be saved, or disbelieve them and be saved.

Henry VIII. was a zealous Catholic, but utterly devoid of principle. He grew tired of his wife, Catherine of Aragon, and plead with the Pope to be divorced from her, that he might marry Anne Boleyn. The Pope refused to annul the marriage. Henry set the Pope at defiance, and married Anne. The Pope excommunicated him from the Catholic Church. This enraged Henry and his Parliament, and they passed an act abolishing the Pope's power in England, and declared Henry supreme head of the church. Such was the beginning of the Episcopal Church. It grew out of a divorce case, and Parliament made Henry VIII., who was an adulterer, and many times a murderer, the head of the church. It was well, since the head and the body were of the same corrupt material, and utterly devoid of the spirit of Christ, or of a single element that entered into "his body, which is the church."

John Wesley, who lived and died a member of the Episcopal Church of England, labored hard to reform this corrupt body. The bishops were a godless set, utterly lost to all sense of piety or true devotion. He was striving to reform an apostate body called the church, that the Christ and His apostles never said a word about. Like Luther, he made a signal failure. He could find no letter in the New Testament addressed to the Episcopal Church. Where must he go to learn of the Episcopal Church, and the way into the new society? He must read the "Thirty-nine Articles of Faith," which contain the doctrines of Henry's church. The Bible knows nothing of such

a church, hence the need of writing a new creed, that the world might know what this new church was, from whence it came, and what it believed.

The apostasy had become so great that among all the religious bodies on earth there was not one that bore the slightest resemblance to the church of the New Testament. The "body of Christ" was dead, and sleeping beyond the gates of the grave. Will it come forth? If it does, that will be proof that our Lord told the truth when He said to Peter, "On this rock"—referring to the confession that Peter had just made—"I will build my church, and the gates of hell"—Hades, or the grave—"shall not prevail against it" (Matt. xvi. 18). There was no way to prove that the "gates of Hades" would not prevail against the church but for it to pass beyond these gates, and come forth again. Jesus said: "I will be raised again." There was no way for Him to prove this but to die, go into the grave, and come forth the third day, as He said. The wicked world put the Church of Christ to death as it did Jesus. Has it come forth from the grave as its founder did, thus proving its divinity, and establishing the incontrovertible fact that all other churches are impostors? We shall see. During all these years of apostasy, there was not one who knew the way back to Jerusalem. No man dreamed of such a thing. "Was not the Pope good enough for them?" It was the time when the Spanish Inquisition was in the saddle, booted and spurred by every necessary "bull" from the Vatican to enable it to paint its pathway thrice red with the blood of Protestants.

Let us turn our attention to our own beloved land and see what confronts us. We shall quote freely from the "American Church History," Vol. XII. At the close of the eighteenth and the opening of the nineteenth centuries, morals and religion were at a low ebb. The greatest immoralities prevailed without just rebuke. The Lord's Day was nothing, and the house of God was deserted. The gospel was despised, and the preachers were treated with scorn and contempt. "When Timothy Dwight became president of Yale College, in 1795, only four or five students were members of the church. The predominant

thought was skeptical." The College of William and Mary, Princeton and Transylvania University, now Kentucky University, were hotbeds of the rankest infidelity. Lyman Beecher "graduated from Yale in 1797, and he tells us that the members of the class of 1796 were known to one another as Voltaire, Rousseau, D'Alembert," etc. It was the general belief that the Christian religion would soon be cast aside as obsolete. "In 1800 only one Congregational church in Boston remained loyal to the faith."

Unbelief and godless living, intemperance, drunkenness and sensuality ran riot. "When a physician visited a patient he was offered a stimulant. At marriage, at birth, or at the burial of the dead, drinking was indulged in. A pastor in New York City, as late as 1820, has left on record a statement that it was difficult to make pastoral visits for a day without becoming, in a measure, intoxicated. . . . The Rev. Daniel Dorchester, D.D., quotes a minister of this period as saying that he could reckon up among his acquaintances forty ministers who were either drunkards, or so far addicted to the use of strong drink that their usefulness was impaired."

The Rev. Peter Cartright was born in 1785. "He testifies that the state of society in southern Kentucky, where he spent his youth, was desperate. Lawlessness prevailed. Such was the disregard for religion in this commonwealth at one time that the services of a chaplain in the State Legislature were dispensed with."

"For three years during the Revolutionary War, Princeton College was closed. For a period of forty years, or from 1770 to 1810, there was no such interest in the gospel as could properly be called a revival. There were but two professors of religion among the students in 1782."

Almost the whole of New England, eastern New York, and the Middle States were exempt from any special religious interest for about seventy-five years. Pages might be multiplied in narrating the wretched state of morals and religion to which the people had been reduced. French infidelity was above par. It had been brought

over by Lafayette's soldiers, and during the eight years' war it took deep root and bore a bountiful but bitter harvest.

Now that we have the state of society from the beginning of the Dark Ages to the dawning of 1800, fully before the reader, we may begin the study of the question; viz.: How did anybody, through this maze of darkness confusion and ignorance of Bible teaching, ever get back to the "ancient order of things"? Who was it that set the compass of divine truth before the people, so that with unerring precision it pointed to Jerusalem as the beginning corner? We shall presently see.

As early as 1782 in Scotland, and 1792 in America, men began to tire of human creeds. The religious confusion became painful. They began to seek for relief. They naturally turned to the Bible. The more they read, the more they became convinced that the New Testament knew nothing of but one church, the Church of Christ, and that the various religious orders to which they belonged were all wrong and existed without any divine warrant.

There seemed to be a simultaneous rising up of this thought in different parts of the world, and in the beginning each party was ignorant of the fact that any other party was entertaining the same thoughts. As they became acquainted with each other, they opened up correspondence to learn of each other's purposes and views. On March 1, 1818, the Church of Christ worshiping in New York caused a circular letter to be written and sent to all of whom they could learn, who seemed to be "of the same faith and order" with themselves. The preamble to the letter was as follows: "The church professing obedience to the faith of Jesus Christ, assembling together in N. York; To the Churches of Christ scattered over the earth, to whom this communication may come—Grace, mercy, and peace be multiplied from God the Father, by the Holy Spirit, through our Lord Jesus Christ." Then follows a detailed description of what they believed and practiced as church ordinances, and their manner of worship on the Lord's Day. One item we will quote: "We require that all whom we receive into fellowship should

believe in their heart, and confess with their mouth, that Jesus is the Christ; that He died for our sins according to the Scriptures; and that upon such confession, and such confession only, they should be baptized."

They received replies from the churches in Glasgow, Edinburgh, Tubermore, Manchester and Dublin. Each church carefully described its faith and practice. The faith of one was the faith of all. There were some minor differences in the practice, but these were not magnified into tests of fellowship. These different bodies were one brotherhood, bound together by one common bond of union, the New Testament. The New York brethren said: "There are scattered over this continent a few small societies who have conformed in part to the simplicity of the apostolic faith and practice." We shall note a few of them, quoting from the "American Church History."

"The first churches planted and organized since the grand apostasy, with the Bible as the only creed, or church book, and the name 'Christian' as the only family name, were organized in Kentucky in the year 1804. Of these, Cane Ridge was the first. . . . The Rev. James O'Kelley was a member of the General Conference of the M. E. Church in 1792. He made an ineffectual effort to secure a modification of the power of the bishops in the appointment of preachers. The next morning after his failure, he and a number who were in sympathy with him," withdrew from the conference, organized themselves into a body, took the name "Christian," and the Bible as their only rule of faith and practice.

"Abner Jones was a member of the Regular Baptist Church in Hartland, Vt. He had a peculiar trend of mind in regard to sectarian names and human creeds. In the year 1800 he gathered a church of twenty-five members in the town of Lyndon in Vermont. In 1802 a church was organized in Bradford, same State, on the Bible only, and in 1803 another came into existence in Piermount, N. H."

Several other ministers among the Regular and Free Baptists adopted the same views in regard to creeds and

denominations, and were satisfied with the Bible only, as a book of discipline. Thus, both in Europe and America, this work began. In its inception the authors of these little but significant movements, and their work, were entirely unknown to each other. They were seeking after better things than could be found in any of the existing religious bodies. "Sick of the animosities and controversies between rival sects, and disgusted with the petty differences which occasioned alienation and strife, they were seeking for common ground on which all could unite without any sacrifice of truth; and having decided that the Scriptures alone, without note or comment, furnished such a basis, they felt it their duty to urge this truth upon the people. They were drifting away from the well-known shores and landmarks of their own religious systems, into the broad ocean of divine truth. In 1809, in western Pennsylvania, an association was formed for the purpose of promoting the union of Christians upon common ground. We quote the first resolution: 'That we form ourselves into a religious association under the denomination of "The Christian Association of Washington," for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men.' This association was sanctioned by the brightest preaching talent of several denominations. It was distinctly understood that this was not a move to organize a new church. They had come to believe that there were already too many churches. They met frequently to engage in a friendly discussion of their differences, with a view of getting nearer together, and, if possible, upon the same platform. As they advanced, they improved upon their methods until they decided to appoint one of their number to arrange a carefully prepared address to be read at the next meeting, setting forth what in his mind was the most feasible plan for the union of all denominations. This paper was to be sharply discussed. Thomas Campbell, a man of great learning and piety, a Presbyterian of the Seceder order, lately from Ireland, was chosen to make an address. It was prepared at great pains and was a ringing paper, setting

forth, in the clearest and most convincing light, the teachings of God's truth on the unity of the church. He closed his address with an unheard-of statement. Its simplicity was marvelous, for it seemed like a voice from on high. This was his concluding sentence: 'That rule, my highly respected hearers, is this: *Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.*' Upon this annunciation, a solemn silence pervaded the assembly. Never before had religious duty been presented to them in so simple a form. Never before had the great principles on which this religious enterprise rested been so clearly presented to their minds. It was to many of them a new revelation. . . . Henceforth the plain and simple teachings of the word of God itself was to be their guide. . . . It was some time after Mr. Campbell sat down, to afford opportunity to those present to give, as he had requested, a free and candid expression of their views, before any one presumed to break the silence. At length, a shrewd Scotch Seceder, Andrew Munro, . . . rose and said: 'Mr. Campbell, if we adopt *that* as a basis, there is an end of infant baptism.' This remark, and the conviction it seemed to carry with it, produced a profound sensation. 'Of course,' said Mr. Campbell, in reply, 'if infant baptism be not found in the Scriptures, we can have nothing to do with it.'

"When Mr. Campbell made this statement, he unconsciously struck a blow that swept away one of the long-cherished doctrines of Presbyterianism, yet he had no thought of disturbing anybody's views on the subject of infant baptism. By this time, Thomas Campbell's son, Alexander, became deeply interested in the religious questions that were agitating the people. In discussing his father's address with Rev. Mr. Riddle, of the Presbyterian Union Church, Mr. Riddle said: 'These words, however plausible in appearance, are not sound, for if you follow these out you must become a Baptist.' 'Why, sir,' said Alexander, 'is there in the Scriptures no express precept nor precedent for infant baptism?' 'Not one, sir,' replied the Doctor. Alexander was startled and mortified that he could not produce one." He went to the principal book

store in Canonsburg, Pa., and ordered every treatise in favor of infant baptism. When these books came to his home he sat down to a patient and careful reading upon this subject. The more he read, the less ground he found for infant baptism. He was surprised at the weakness of the Pedobaptist arguments. From their false reasonings and assumptions he turned away in disgust. With confidence in the strength of the doctrine, he took up his Greek New Testament expecting to find something more convincing, but this only made the matter worse. He could find no Greek lexicon that defined the Greek word *baptizo* by sprinkle or pour, and every allusion to baptism in the Greek New Testameut made it clear that only believers were baptized. Further investigation made it clear to him that only believers were proper subjects of baptism. He was now fully convinced that sprinkling was wholly unauthorized, and hence he was an unbaptized person. He could not long delay carrying out his convictions of duty. At once arrangements were made to obey what he had found to be a positive divine command. Accordingly, on the 12th of June, 1812, Alexander Campbell and his wife, his father, mother and sister, upon the New Testament confession that "Jesus Christ is the Son of God," were, by Elder Luce, of the Baptist Church, immersed into Jesus Christ.

It was not long until the Brush Run Church was composed, almost entirely, of immersed believers. So mightily grew the word of God and prevailed that large numbers of the people became obedient to the faith, and many sectarian churches almost to a member turned to the Lord. The preaching of the primitive gospel; the immersion of penitent believers for the remission of sins, upon the Scriptural confession of faith in Jesus as the Christ; the observing of the Lord's Supper every first day of the week; the proclamation of the Jerusalem gospel to the sinful world, without amendment or alteration, and living godly lives in Christ Jesus, was, to all intents and purposes, the *Restoration of the Ancient Order of Things.* It was a return to the "Old Paths" for which the faithful few had been seeking for years.

From the time of the meeting of the little bands of disciples at Glasgow, Dublin, New York, *et al.*, to the present time, it was not the purpose to reform the existing religious bodies. After all of Luther's labor to reform the Roman Catholic Church, it remained the same unauthorized institution. Wesley's effort to reform the Episcopal Church failed to correct the unscriptural thing. You may reform sectarianism as much as you please, and it is sectarianism still. Alexander Campbell and his colaborers saw the mistake of the reformers, and, like wise men, refused to commit the same blunder. Men had arisen speaking perverse things, and had drawn away the church after them. They had departed from the faith. They had given heed to seducing spirits and doctrines of demons. Their ears had been turned unto fables. The Campbells and their compeers deemed it a much greater work to *restore* what God had built, but the wickedness of the world had torn down and trampled on, than to undertake to reform something that the hand of God had never touched. Hence they plead for a return to the ancient and apostolic order of things, when there was but one church, and that the body of Christ, with the New Testament as its only rule of faith and practice.

Backward, beyond Wesley, Calvin or Luther; backward and beyond the Nicene Creed; back to Jerusalem, and to the first Pentecost after the resurrection, and take the first lesson in the art of restoring the church, "beginning at Jerusalem." With these brave men, going backward, was a forward movement. They did not presume to build a church; there were too many churches already; neither did they claim the right to build the church. They knew that Christ had built the church in the first century, and until the fourth century it was one united body, and it took the world for Christ. They would be content to lead the people back to that same unity in Christ. They would be instruments, under God, for the resurrection of the church from the slumber of ages. To this end they bent every energy. For this joyous consummation, they most devoutly prayed and preached until they could with joy and rapture point the world to the same church that

existed in the days of the apostles. "His body, which is the church," raised from the dead. Its identity was perfect in every particular, in foundation, in faith, in preaching and practice. When compared with the New Testament church, there was not a shade of difference. It was the "Church of Christ," and not another. Not a human institution, built upon the doctrines and commandments of men, but the "general assembly and church of the firstborn," restored to its original simplicity by the sublime teaching of the New Testament, which contains the constitution of the "kingdom of God's dear Son." It was not a new sect or denomination, it was the thing itself—*the Church of Christ.* Try it by the standard, and see if it does not stand the severest test. It was not an old sect reformed and revamped, and set up anew on Luther's, Calvin's, King Henry's or Wesley's creed, but built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, with the Jerusalem proclamation for its rule of faith and practice.

No man can successfully claim that the word of God is the standard of a party. Then if the divine word be not the standard of a party, they were not a party, for they adopted no other; and hence we are not a sect or party, for we have adopted no other. No, sir! Alexander Campbell did not build a church. He, and a number of far-seeing men, were not able to find the church of the New Testament among all the religious bodies of the world. They found, upon a careful investigation, that the body of Christ had been buried beneath the ecclesiastical rubbish of ages. They found that men lost faith in divine things because the Bible had become a sealed book, and hence it was lost to the people. They did not believe that the religious confusion that existed was chargeable to the Bible, but to the crude, infidel and sectarian ideas of men. True, Luther restored the Bible when he translated it into the German language, but he failed to teach the people how to use it, and, unaided, they did not understand much of what they read, and there was no man to guide them. Calvin labored to restore God, who had been dethroned by the Pope. Wesley's aim was to restore piety in the

Episcopal Church. It will be a sad day for the church when she shall lose her piety. Campbell taught the people how to read the Bible; that God was our only rightful sovereign, and that the life of the church depended upon the piety and devotion of her members. Campbell's work looked forward to a complete restoration of the "ancient order of things," from turret to foundation stone. "Speak where the Bible speaks, and be silent where the Bible is silent," and sectarianism will vanish, and denominationalism will die under the mild reign of the Prince of peace, as His cause had died under the cruel and bloody rule of the "mother of harlots."

An illustration.—Suppose that fifty years ago, a man had come to your town and established a lodge of Masons and left them in complete working order. The town grows to be a city. You are standing on one of the principal corners, and you see an aged man, leaning upon his staff, his white locks floating in the morning breeze, as he approaches you. He introduces himself and politely asks you to tell him where the Masonic Lodge meets. You point to a large building across the way, and say, "One lodge meets in that building; four blocks south another lodge meets;" and, pointing to the east, "six blocks"—"Pause," says the Masonic patriarch; "you misunderstand me; I wish to know where the Freemasons of this city meet; there is but one order of the kind in the world. For convenience, there is a local organization in this city. Where does it meet?" "Some years ago, father, the lodge that you organized had trouble, and a few drew off and organized another lodge; then another faction split off and they organized, and so on until we now have some eight or ten different lodges in this town." The aged man listens with deep emotion, while tears trickle down his furrowed cheeks. He says: "What a shame, what a burning shame, that our noble order should be so disgraced. Can you not call these factions together at some place, that I may talk to them of the importance of their return to the parent order?" "I will gladly do this, and to-morrow night we will meet in the City Auditorium to hear your earnest plea." The hour arrives, and the

Masons of every sect and party come. The patriarch pictures to them, in glowing terms, their wretched plight, and pleads with them to throw down their petty differences, which is no part of Masonry, and return to the true and accepted and ancient order of Masons. To this they all agree. They lay aside their peculiar notions that have separated them; they agree to speak where Masonry speaks, and to be silent where Masonry is silent. This builds them together into one body, and upon the one foundation where they stood in the beginning, and until there were factions in the body. Question: Did the aged man organize a lodge of Masons the second time he visited the town? Certainly not. What did he do? Nothing more nor less than *restore* Masonry to its original place, and upon the one foundation where it stood before there was any breaking away from the ancient landmarks. When his labors attending his second visit were ended, there was just one lodge of Masons, as at the beginning.

Such was the trend of the labors of Alexander Campbell and his co-workers. Wherever the people would accept the New Testament plea, of which they were the heralds, sectarianism was made to tremble, and hide its ugly form. No religious work has grown like this since the great Pentecost. Our plea is that the scattered and disordered fragments of a once glorious church may be reunited as it was in the beginning, that the Saviour's prayer in John xvii. may be answered, that the world may be turned to Christ. This cause, that was despised and rejected of men, like the Christ, and hooted at by the rabble, and spit upon by the low, and laughed at by the coward, has grown to be a million and a quarter strong, controlling 11,823 organizations, having 8,858 Sunday-schools, 7,047 ministers, church property valued at $20,182,291, 20 educational institutions, and 48 religious periodicals.

Conclusion.

There are many persons who know but little, if anything, of Alexander Campbell and his work. Some know so little as to think he was the founder of what they contemptuously, or ignorantly, call the Campbellite Church.

There are some who care to know no better, and only wish that it were true. Of this number, I am sorry to say there are not a few who write Rev. in front of their names. These lines are not printed for such, but for the honest seeker after truth. In 1816 Mr. Campbell preached his memorable sermon on the law, in which he took the ground that the law of Moses was abrogated, that we are under a new covenant, and that the Church of Christ was set up on the first Pentecost after the resurrection.

This was regarded by many as rank heresy. The Baptist Church, with which he stood identified, instituted proceedings looking to his excommunication, but were foiled in their undertaking.

To-day these doctrines are recognized as Scriptural by the leading minds of Protestant pulpits. Geo. R. Wendling, in his matchless lecture on Christianity, speaks of the church as being founded on Pentecost. Prest. Charles A. Briggs takes the same view. Prof. Philip Schaff, Presbyterian, and author of a standard church history, takes the same ground, and many more. The reason Mr. Campbell was not more appreciated was because he was about seventy-five years ahead of the times. In 1829 Robert Owen, the great English infidel, landed at New Orleans and traveled to Pittsburg, challenging the pulpits to a defense of their faith. Sectarianism, with its polished scholars and college-bred theologians, was as still as death. And when it seemed that the infidel would return to England with victory inscribed upon his banner, Mr. Campbell stepped into the arena, and with nothing but the word of God to aid him, he so discomfited the infidel that in the conclusion of the debate he failed to respond, and gave Mr. C. his time, which he used in a twelve hours' speech in defense of the religion of the Bible. It is the most masterly production to be found in the English language.

In 1836 Roman Catholicism vaunted herself, as being the mother of us all, and Mr. C. was chosen as the man capable of showing that the Church of Christ was superior to Romanism, and Archbishop Purcell found in Mr. C. a foeman worthy of his steel.

The Legislature of what great States ever adjourned their busy sessions to hear a man preach the gospel? Pennsylvania and Virginia; and the man was Mr. Campbell. The Congress of what great nation laid aside its arduous work to listen to a man preach the truth? The Congress of the United States, and the man was Mr. Campbell. The Supreme Court of a great nation whose flag no power on earth dare to insult, once adjourned. The judges laid aside their sacerdotal robes and took their seats in the auditorium to hear a man preach the gospel of God's Son. That was the Supreme Court of the United States, and the man was Alexander Campbell. What other man was ever so highly honored?

Mr. Campbell was the greatest Biblical exegete of his age, and the present time can not furnish his equal. The young preacher who does not possess a copy of "The Christian Baptist," "The Christian System," and "Popular Lectures," by A. Campbell, is short a rare prize that no other books can furnish him. I heartily commend them to every Bible student.

A FORWARD MOVEMENT.

The Need of It All Along the Line.

"Speak unto the children of Israel that they go forward."—Ex. xiv. 15.

Sometimes it is a perilous undertaking for a general to move his entire line of battle forward in the face of the enemy. The foe is upon chosen ground, and fortified, and prepared to resist in front and to throw a heavy force upon the flanks of the advancing army as soon as it shall be moved from its hiding. General Meade's line of brave boys in blue at Gettysburg was about eight miles long. To have ordered a simultaneous "*forward*" of this entire line would, doubtless, have resulted in its sure and disastrous defeat. There were huge rocks, and deep and rugged ravines, tangled wood and towering hills, impassable for artillery, and in front of which there was no shelter from the murderous fire of the enemy's well-directed guns. The sequel of the battle in which fifty thousand men were mown down in that mighty harvest of death, proves the wisdom of the Union generals in sticking to its well-chosen position and delivering its murderous fire into the ranks of the enemy from its stone breastworks.

But our warfare is not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. vi. 12.) In view of this, we are commanded to put on the whole armor of God. This command presupposes a conflict, and gives us a clear view of the importance of the work, and how much depends upon the success of the Lord's army. The safest plan of battle for God's army is for the whole line to move forward at one time. His army does not have to leave its stronghold, the Bible, in order to move upon the enemy, but its breastworks are movable, and are always in every conflict, and move when the army

moves. Every victory is ascribed to the impregnable fortress, God's truth, from which the struggle is waged.

He who leaves God's citadel, and erects one of his own, from which to carry out his own plan of battle, is sure to suffer an inglorious defeat. He who will not put on the armor as the general directs, will be likely to be cut down in the battle of life. The message of the faithful preacher is the message of God, and should be endorsed by every disciple. This *must* be true, since our book of tactics is the New Testament, which contains the constitution of the kingdom of our Lord and His Christ. Sharp reports from the skirmish-line will cause some commotion in camp, and it is well, since all will get ready for what may prove to be a general engagement. So the simple truth, earnestly proclaimed, may cause some agitation among the idle and indifferent, and threaten for a time to turn things upside-down; but there are times when agitation is the only salvation, and when *upsidedown* is *right side up.*

Positive preaching is the only kind that ever amounts to much. If we take Jesus and the primitive preachers for our guide, we will never indulge in any other kind. They never did. Jesus never said "Maybe so," "I guess so," "I think so," "It is my opinion it is so." The statement was always positive, clean-cut, and to the point. Flowers are nice things, but not for dinner when a man is hungry. Speculation and theory are interesting to the idle, the curious and the thoughtless; but never to the soul conscious of its needs of God, and longing to be at peace with Him. Such an one is anxious to go forward. Tired of lingering around the dead past, he is longing, hungering and thirsting after the teachings of the Holy Spirit. The living present is not enough for him unless it be replete with vital truths and facts, to be believed and obeyed, such as send the Lord's army forward to victory along the whole line. A great man was once asked, "What is it that will defy the devil, and cause the bitterest persecution?" His answer was, "The gospel faithfully preached."

On dress parade the army is a beautiful sight. In the rifle-pits, red with gore, it is hell itself. The Lord's army

has no time to go on dress parade. It must always be in the rifle-pits, red with the fire of God's eternal truth, from end to end. Those who would always be on dress parade are worthless camp followers, are a constant annoyance to the army, and a positive detriment to the cause. They want their ears tickled with smooth things. They want a preacher who sends everybody home with an easy conscience. "Let's have no contention; give us more parade, more pomp and show." "Let the church alone; it's doing well enough." "Give us fine pulpit oratory; that will draw the crowd, and recruits will come flocking into the 'army of the Lord'." Yes, but what will they be worth when they come? We have too many hangers-on now; irresponsible camp followers, who acknowledge allegiance to nobody; will bear no word of reproof, but would rebuke the white-headed preacher if he should presume for one moment to point out duty.

The early preachers were not learned men, but they administered the word of God with such earnestness and power that they made the world tremble. They kept God's army of patriots in line of battle all the time, and it was a constant and ever-glorious forward movement from flank to flank. They loved the old Jerusalem gospel, they were not afraid to preach it. They were afraid *not* to preach it. "Woe is me if I preach not the gospel," was the sentiment that deeply concerned them. They paused not before any auditor; they trembled not before any throne, save the throne of God. They surrendered to no foe. The Lord was their Captain, and they never lost a battle while ordering the battle as He directed.

Paul's old pulpit on Mar's Hill has crumbled and fallen to pieces, but the truth that he preached therefrom shook the whole continent of Europe, and started a flame that lit up the African skies. It crossed the Arabian deserts and penetrated the jungles of India. It climbed the Himalayas and invaded the Celestial Empire. It was the gospel that was the power of God, that did and will take the world for Christ. The men who preached it were men of convictions, deep and abiding. They were men of unfaltering faith; of unswerving integrity to the truth of God. The

converts they made were converted to Jesus, and not to the preacher. Under their preaching the "Lord added unto the church daily the saved," and this gospel-converted and truth-loving and holy-living church was a power wherever its forward movements carried it. There was no weak-kneed hireling then who was afraid to preach on baptism, and dared not to rebuke the sins of the people for fear the cash receipts would be cut down. To-day it is common to hear it said, "Don't preach on baptism; everybody understands our plea."

I went to a place once with a view to engaging with the church. In the board meeting, a would-be bishop, who knows about as much about church work as he does about building a hornet's nest, said, "I don't think we need any preaching on the subject of baptism." Calling the preacher to take charge of the church, "but he must ask me how." You are the preacher, but "I am here to tell you what to preach, and how long." This is one of the hindering causes in our forward movement. We have so many bishops who are little better than sticks. They don't do anything right, because they don't know how, and they will not let the preacher, who does know, tell them. It is a puzzle to know, if the people understand our plea, why they don't accept it, since we do not ask them to do anything for which we can not find a thus saith the Lord, a precedent, or an example. There is nothing else for them to do. The fact is the world does *not* know the New Testament plea.

And more, we have some good brethren who are afraid to emphasize our teaching that so sharply distinguishes us from the denominations around us, for fear of offending some tender ones who occasionally drop in through curiosity to hear what the "Campbellites have to say." "Don't preach about the errors in the lives of the members; that's scolding." Paul commanded Timothy to "reprove, and rebuke, and exhort," but you must not do this now; it's scolding. Times have changed, and improvements have been made, and what the Holy Spirit called reproving and rebuking, is now called "*roasting* the people."

The Book is full of corrections. Read Christ's fearful arraignment of the seven churches in Asia, and Paul's merciless castigation of the church at Corinth, and do not forget that the preacher is commanded to follow the example of those who, Spirit-guided, would correct the errors of the church, purify the body of Christ, and send it forward with multiplied power. Some ministers are glib of tongue when discussing generalities, but absolutely tongue-tied in regard to the practical sins of the pews. And, as a rule, they do not have the respect of the sinner. And they ought not to have. The man who is an officer in the army, and is afraid to follow his commander, or go where he directs, is unworthy the respect of the most inferior man in the ranks.

How the truth of this is multiplied when applied to the church. When a forward move is ordered all along the line, the first and the worst barrier you encounter is *worldliness in the church.* "Crucifying the Son of God afresh, and putting him to an open shame." The two thieves between which the cause of Christ suffers to-day, are, *commercialism* and *indifferentism.* The desire for money quenches the fire of gospel enthusiasm. Christ *was* put to death by His enemies; to-day, He *is* being crucified by His friends. And the cruel crown of thorns that wounded His brow, and the rude spikes that fastened Him to the Roman cross, are more painful, and strike deeper into the heart to-day, than they did during the three awful hours that the bleeding, dying Lamb hung on the cross. Once I was punished by enemies, and starved in the loathsome prison-pen where they confined me. I could grit my teeth and bear it all, and say, "Do your level best, you vile traitors; my proud republic will live and flourish long after yours is forgotten. You may starve me to death, but you can't starve Uncle Sam." I was as proud as a king, and as defiant as the devil. But how changed when my friend turned against me. I was humbled. I felt a dagger go to my heart. I suffered more than I did in the rebel prison. So Christ suffers infinitely more at the hands of His pretended friends than He did from the cruel mockings and scourgings of the howling mob that

murdered Him. Indifference to the cause that must save us, if we are saved at all, is the most discouraging thing of which we have any knowledge. We copy from *Briney's Monthly* on this theme:

No student of existing conditions in the religious world can fail to note the manifest indifference to questions and interests of a religious character, that prevails everywhere. This indifference is not confined to irreligious people—people who make no pretensions to Christianity; but it pervades the church, and paralyzes the energies of those who claim to be followers of Christ. There are so many unmistakable evidences of this that specifications are scarcely necessary. There is hardly any worldly interest that is made secondary to the interests of the cause of Christ, by the professed disciples of the Master. This is the explanation of the idea that prevails so generally, to the effect that a Presidential year is not a good year for protracted meetings, or other special work for the advancement of the kingdom of the Lord Jesus Christ. It means that church people put the mere matter of what political party shall administer the affairs of the Government for four years, above the interests of God's government in the world; and so it comes to pass. And as it is with political interests, so it is with every other worldly interest.

This widespread and deep-seated indifference is not an inexplicable phenomenon. It has come about according to the operation of the inexorable laws of cause and effect. The tree that is bearing this Sodom-apple fruit has roots that run back into the past quite a distance, and entwine themselves with many things from which they are drawing nourishment for the bitter fruit which they are producing. It is the business of the student of history to ferret these things out and bring causes and effects together, and read the present in the light of the past. We believe that we can locate and name at least some of the prominent factors that have conspired to produce the undeniable lukewarmness that has spread its fearful blight in every direction; and we ask a patient hearing while we attempt to diagnose the case. We kindly and earnestly invite our brethren of the press to co-operate with us in this work, for we regard it as a matter of prime importance.

We believe indifference to doctrine to be the taproot of the evil complained of, and we can very well remember when it sprouted. We can readily recall the time when communities were ablaze with interest and doctrine, and people would assemble in crowds from distant parts of the country to hear preachers expound the various views that

were held by different religious bodies. Many of them carried their Bibles with them, and would mark passages used as proof-texts, for future examination. Neighbors would meet together and search the Scriptures to see if the sermon of the Lord's Day before was according to the oracles of God. Men, women and children read and studied the Bible, and were astonishingly familiar with its contents, as many a doughty preacher discovered to his sorrow. People did not care to listen to a preacher who did not teach them something—who did not bring them some good, wholesome, sound doctrine. People who are acquainted with the stirring events of those early times know how whole communities were aroused and revolutionized by the doctrinal preaching that was done by the sturdy preachers of that day. It was preaching that awakened people to thought and investigation, and produced convictions that were as steadfast as the everlasting hills, and under its influence people moved unfalteringly and by a straight line to the goal that was set before them.

Mere sentimentalism did not count for much in those days, and latitudinarianism was away down below par. People demanded a reason for the plea that was presented to them, and a reason that rested upon the solid foundation of the word of God. What say the Scriptures? was uppermost in the minds of those who assembled to listen to the sermon, and they knew when the preacher departed from the teaching of "the Book." They fed upon doctrine, and grace and peace were multiplied to them through the knowledge of God. They understood that spiritually man must live upon the word of the Lord, and they wanted that in its purity and simplicity. They had very little use for, or patience with, human opinions and philosophies, knowing that these things did not cause them to grow in grace and in the knowledge of the Lord. Men plowed with New Testaments in their pockets, and while their horses rested, they fed upon the sincere milk of divine truth. Women sat at their spinning-wheels with the Bible open before them, and would frequently glance at the sacred page and catch therefrom words that glowed with some great thought, and meditated thereupon as they continued their daily rounds of labor. Thus was toil lightened, sweetened and sanctified, both in the field and in the house, and intelligent faith was cultivated and strengthened. People knew what they believed and why they believed it.

The doctrinal preaching of those days dealt with both truth and error, setting forth the former and pointing out the latter with clearness and force. It is often the case

that truth is seen to the very best advantage in contrast with error; and it frequently happens that people who hold error will not consider the claims of anything else, till they are made sensible of the fact that their belief is wrong. Our preachers of the days of which we write were not only mighty in their advocacy of truth, but they were adepts in the art of unmasking error, and they did not hesitate to do either. When they found the minds of the people full of false doctrine, they saw their first duty to be to empty these vessels of their present contents, and they had the courage of their convictions. They would turn the search-light of the truth of God upon the errors that were current, and show that they were out of harmony with the plain teaching of the Scriptures, and hurtful to those who held them. "Total hereditary depravity," "special atonement," "election and foreordination," "justification by faith alone," "the final perseverance of the saints," "direct operation of the Holy Spirit in conversion," "special divine call to the ministry," etc., were prominent items of faith and were insisted upon by sectarian preachers. Such teaching tended to render the gospel powerless, and caused the word of God to be looked upon and treated as a "dead letter." It was thought and taught that a sinner had to be regenerated and made alive by the Spirit of God before he could receive the word of the Lord. All this rubbish had to be cleared away, and the people brought to see that these dogmas were simply the doctrines of men, and made void the teachings of Christ and the apostles. Our preachers realized this, and hence much of their preaching was iconoclastic. The plants which God had not planted had to be plucked up because they encumbered the ground.

If the preacher should order a forward movement, some will fall out of the ranks to dance, or play cards; some to go to the play, or to the beloved lodge; some must go on a visit or buggy-ride, and by the time all the worldly attractions are attended to, the discouraged preacher can barely muster a decent company to aid him in carrying on the Lord's work. What a shameful spectacle for the world to behold. And how it does preach. A forward movement ordered and the Lord's army can not move. Swamped down in the muck and mire of worldly-mindedness, and the world stands by and laughs at the dire calamity.

General Burnside once undertook to move his army in front of Fredericksburg, in the spring of the year, and in the face of the enemy. He found the mud so deep that he retired the army to its camping-ground. The enemy's pickets on the opposite side of the Rappahannock saw the failure and enjoyed it as a good joke. They painted a sign in large letters, and put it upon a post in plain sight of our pickets: "*Burnside stuck in the mud.*" We all enjoyed the joke. But to see a church dabbling in the filthy mud and muck of indifferentism until she can hardly move a wheel, is enough to make angels weep, and Satan to order a day of thanksgiving in hell.

Again, when the Lord's army is ordered to go forward, it is soon discovered that there is a deplorable lack of discipline. An army devoid of discipline is an unwieldy, not to say almost useless, mass of ungovernable men. The Lord's army has too many camp followers, stragglers and supernumeraries, who report to nobody, and who seem to owe allegiance to no higher power than themselves. These are "dead flies, that cause the ointment of the apothecary to send forth a stinking savor." They are a stench in the nostrils of the world that causes it to turn away from the church with disgust, and the world mocks the church, whereas, if the conditions were as they should be, it would praise the church. I quote again from J. G Briney:

The fact of the utter absence of discipline from church life at the present time and for years past, is one of the unfavorable signs of the times. We assume the fact without taking time to prove it, for it is too obvious to require proof. Every church-member is a law unto himself and does whatever he pleases to do without even an official remonstrance. The line of demarkation between the church and the world has become very dim, so far as every-day life is concerned, if it is visible at all. The world, the flesh and the devil are about as much in evidence in the church as elsewhere. We do not mean to say that there are no self-sacrificing, self-denying men and women in the church, for we bear willing testimony that there are many such. What we are saying is that people can be worldly and ungodly, and still have place and fellowship in the church without any expression of disapproval on the part of the

church. The church is not setting its face against these things in any tangible or effective way. Is this condition of things to continue indefinitely, and even wax worse and worse to the end? Is not the time fully ripe for a movement in the direction of restoring to the church the discipline of the New Testament? The Scriptures inculcate withdrawal from those who walk disorderly, but nothing of the kind is being done. This can not be interpreted as meaning that no church-member is walking in a disorderly manner. It means that we are not speaking where the Bible speaks, and are not doing what the Bible says. Can we not have a change in this respect?

Until we do have a change, and a very radical one, too, we will never restore the primitive church. Instead of cheerfully submitting to the much-needed rebuke, and thanking him who prayerfully administered it, the tendency is to stone him who chides the wayward. Once I discoursed on this subject before an old congregation. At the conclusion, members came to me and said, "We never heard that subject preached on before; that's just what we need." At another time I spoke on the same subject in the presence of one of our much-experienced State corresponding secretaries. At the close he said it was the best lesson on the subject he had ever heard. I take it that he had heard the subject discussed very seldom, since I regarded the effort as quite ordinary. Do these examples teach us that the pulpit is at fault for lack of proper discipline? Not necessarily, but my experience and observation cause me to fear that such is the case.

If an army was poorly drilled and disciplined, we certainly would feel justified in laying the blame on the commanding officer. We certainly can not blame Jesus, nor the Holy Spirit, for the lack of proper discipline in the church, for they have spoken frequently on the subject, and certainly we are not wanting in good common sense. Since the blame must rest somewhere, we are fearful that it may be found at the door of the watchman upon Zion's walls. He sees the danger, but does not blow the trumpet, and members are taken away in their iniquity. And what does the record say? "His blood will I require at the watchman's hand" (Ezek. xxxiii.). To your tents,

Christians, and plan a mighty forward movement of the Lord's army. Let every soldier be in his or her place, and step to the inspired music of the heavenly chorister, and there will be nothing that can withstand the mighty force that we will be able to hurl against the enemy.

SETTING THINGS IN ORDER.

(Tit. i. 5; II. Tim. iv. 5.)

[Delivered to the Church of Christ in Neosho, Mo., June, 1901.]

DEAR BRETHREN:—Before you can set anything in order, there must necessarily be something *out* of order. The church had to be built before it could get out of repair. God, knowing that all things with which man has to do, would be more or less out of order, wisely ordained a ministry for the church, whose business it would be to properly adjust and set in order things that might need repairing. In Eph. iv. 11 Paul makes mention of the ministry of the church in the following language: "And he [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," and adds that this was done "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Some of these offices were to cease, and some were to continue. The work of the evangelist was to preach the gospel, plant churches, and set in order the things needful for the greatest good to the church. The work of Philip and Timothy and Titus, who were evangelists, is submitted, in proof of this fact. If this office was to be discontinued, there would be no one left to plant the cause in new fields, since we read of no one being called to take the place of the evangelist.

Let it be regarded as a settled fact that Timothy was an evangelist, and proceed to learn what were his duties. From the history given us by Luke and Paul, we learn that about A. D. 51 or 52 he went with Paul on an evangelizing tour through Asia Minor, Philippi, Thessalonica, Berea and Corinth (Acts xvi. 18). About A. D. 56 he and Erastus were sent by Paul on missionary business

from Ephesus to Corinth (Acts xix. 22). In the spring of A. D. 58 he was with Paul at Corinth, and joined him in his salutations addressed to the brethren at Rome (Rom. xvi. 21). From Corinth he accompanied Paul on his last journey to Jerusalem, A. D. 58 (Acts xx. 4). We next find him with Paul while he was a prisoner at Rome, and still acting as his fellow-laborer in the gospel. Finally, he was left in Ephesus, about the same time that Titus was left in Crete, about A. D. 65, to set in order the things that were wanting in the Ephesian church. He was to see that none taught anything but sound doctrine; that all things were to be done in love, out of a pure heart; that prayers and giving of thanks were made for all men; that women behaved themselves in a manner becoming their sex; that well-qualified elders and deacons be chosen and properly set apart to their respective offices by fasting, prayer, and imposition of hands. He was to warn the disciples to beware of seducing spirits and doctrines of demons. He was to give himself wholly to the work; he was not to be in haste about ordaining bishops and deacons, but to try them first, that their fitness might be proven. He was not to hear a complaint against a bishop unless it was supported by the testimony of two or three witnesses. Those that sinned he was to rebuke before all, that others also might be warned. Paul gave him a most solemn charge to preach the Word, to reprove, to rebuke and to exhort, with all longsuffering and doctrine.

Many other items might be mentioned if we would refer to the labors of Mark, Luke, Titus, Epaphras, Trophimus, Barnabas, and many other men who did the work of the evangelist. But from what we have learned, it is clear that the work of the evangelist, as defined, is threefold:

1. To convert and baptize the people according to the instructions of the apostles.

2. To collect the disciples together into congregations most convenient for their improvement and edification.

3. To exercise a proper watch-care, edify and instruct, until they were able to sustain themselves when bishops and deacons would be appointed, and the evangelist re-

lieved from his local charge that he might go to another field to repeat the same work.

While time endures, it will be the duty of the church, through her chosen representatives, to preach the gospel, baptize the converts, to gather together the disciples, and to teach them the law of God. The apostles and prophets received their commission directly from Christ. The evangelist received his authority from the church, or churches, that laid hands on him and sent him out (Acts xiii.). Timothy, who was one of the most prominent and efficient evangelists, was set apart to the work, by the laying on of hands of bishops of Lystra and Iconium (Acts xvi. 1–3; I. Tim. iv. 14). It would be natural to suppose that he would report his work to the congregations that ordained him, and sent him out. Likewise, that they would look after his temporal support while he was giving his time wholly to the work of preaching the gospel. Jesus told his apostles, if their message was not received, to shake the dust off their feet as a testimony against the rebellious. When Paul and Barnabas went to Antioch, the people resisted their message, and these evangelists shook the dust of the city off their feet and went to Iconium. If the evangelists and local preachers of to-day would follow this divine example, and leave the alien sinner, and the sinners in the church who will not receive the Word when faithfully preached, to perish in their sins, it might exercise a wholesome discipline in many cases. Why should the preacher waste his time with a people that will not hear, when there are many places where, like the Pentecostians, the people would gladly receive the Word?

The evangelist studies to show himself approved unto God, that he may deliver the divine message fresh from heaven, as it were, and radiant with God's saving truth. While his hearers are out in the great battle of life, striving to earn honest bread for the family, the preacher is in his study communing with God, that he may have a divine message to give to those who wear the labor-stained garments. If the message is not received, in vain is it delivered. It is as much the duty of the church to hear and receive

the message, as it is the duty of the preacher to deliver it. If the preacher may prepare his lesson for the church, and when the hour for assembling arrives, if the members have a right to lounge at home, or buggy-ride, or visit, and there is no remedy, verily the kingdom of God, which is the church, has the poorest system of government of any society on earth.

I have said that the evangelist or preacher is under the care and protection of the congregation that sent him out; but he is *not* under the authority of the church for which he is laboring. He went to their assistance to set things in order, if need be, and to keep things in order, which is always needful. To make the evangelist subordinate to the body to whom he is ministering, would be to put the physician under the care of the sick man, or the strong and healthy athlete under the care of the poor, sickly invalid. The doctor is called because somebody is sick and needs help. So with the church. It is fair to presume that she calls a preacher because she feels the need of help, wholesome instruction, and the sincere milk of the Word, that she may grow thereby. Such being the case, where is the wisdom in putting the teacher under the tutorage of the babes in Christ?

But this is not all. The Holy Spirit has with care pointed out the qualifications that must attach to an evangelist, either located or traveling from place to place. We mention a few:

1. *He must have the ability to make known to others, in a clear and forcible manner, the whole counsel of God.*

2. *Fidelity in the discharge of every duty.*

The Holy Spirit binds the pulpit as well as the pew. The preacher is not left free to choose his own course, not even to the discarding of unpleasant things, for he is commanded to reprove and to rebuke; and to rebuke them sharply; and to rebuke before all, that others also may fear. He is to teach the church the necessity of withdrawing from every brother that walketh disorderly, or to deliver such an one to Satan: turn him over to the devil. These are not pleasant duties by any means. Every faithful preacher would shun them if he could, and be found

guiltless before God. But the sad thing about it all is, that discipline in the church has sunk to such a low ebb that the preacher, or evangelist, can not speak of these things by way of correcting them, and setting in order the things that are so much needed, even though he do this with tender feeling, that causes him to weep, without being rebuked for "roasting the people." In these degenerate days rebuking and exhorting are rendered "roasting." It is the firm conviction of many greater men than your humble speaker, that if we had more "roasting" here, we would have less of it on the sunny banks of the lake of fire and brimstone. Say what you may about this, and it will not change the fact. Every preacher who has the cause at heart, rebukes and reproves because he loves the wayward and would show him a more excellent way.

Much of the evangelist's work is left to his own wisdom and discretion. This follows from the nature and character of the work. His field of labor is the world. He has to deal with the rich and poor, young and old; with the learned and the ignorant; the polished lady and gentleman, and the rude and uncultured; with those who never take an offense, and with those who are always on the sharp lookout for one; with those who are eloquent listeners, and those who are listless and idle hearers, and hence understand the preacher to say things that he never said. He speaks to the well-informed Bible student, and to those who do not know the difference between the Old and the New Covenant. To those who need encouragement, and to those who try to discourage. To those who are broken-hearted and to those who are hard-hearted. He addresses the ignoramus, called an elder, who has time to prosecute a large and lucrative business for his own profit, but never has time to look after the souls of the wayward; or another, who frequents the beer saloon before daylight oftener than he does the sick-room; or the backslider whose soul is in danger of being lost for want of teaching and sympathy. He speaks to those who are interested in every word he says, and to those who care no more for his message of love than they do for the idle wind that passes

by. Put yourself in the preacher's place, and meet all these wants and peculiarities and dispositions, and make no mistakes, and ruffle nobody's feelings, and please everybody, then you may be justifiable in having no patience with the poor preacher who "blunders along at a snail's pace" in his feeble efforts to set things in order. Until you can attain to this high standard of excellence, it might be well for you not to pick up too many stones as you cross Critic's Valley, lest you have enough left, after you have killed the preacher's influence, with which to beat the life out of the church.

No other body of men has done so much for the amelioration of society as the God-fearing and conscientious evangelist. They have, from the beginning, had to fight the world, the flesh and the devil, and a part of the church, and they have gained a signal victory. In their labors to set the church in order, they have nothing to guide them save the word of God and their own wisdom. They find from the Living Oracles that a church without proper officers, set apart to their holy work, as the great Shepherd and Bishop of our souls directs, is not set in order, but is in the formative period, and is in great need of further development.

The evangelist calls attention to the fact that the New Testament, which is the constitution of the church, contains a financial system wisely framed to meet all the wants of the church, to evangelize the world and care for the poor saints. He teaches the church that there is no danger of its being overrun with poor, since the Holy Spirit tells us what class of persons are worthy to be fed from the church treasury (I. Tim. v.). The good and loyal preacher teaches us, in his effort to set things in order, that a church that will not obey the Scriptural injunctions and admonitions of the divinely appointed bishops, is sadly out of order, and hence out of harmony with God and the Lord Jesus Christ. He does not fail to remind us that so long as it is in this condition, it can not bear fruit. Paul told the bishops of Ephesus that God had called them to be the overseers or care-takers of the flock, and that it was their duty to "feed the church

of God which he had purchased with his own blood." Solemn charge! Fearful responsibility! I know a congregation that called a man to the bishop's office. He was so loose in his character that he frequented the saloon, and when spoken to on the subject sought to justify himself in so base an act. Part of his family was a disgrace to the church. He lived about four blocks from the church house, was able-bodied and in good health, but was not at the Lord's table half the time. The character and conduct of the man would lead you to think that he never in his life said a word to a soul about its spiritual welfare.

Such a man called to "watch for their souls as one that must give an account that he may do it with joy and not with grief." If the account is not rendered in much grief, it will be because of real, genuine repentance. The thought of an evangelist placing such a man in such a high and holy calling, ought to cause the face to blush with shame, and the world, even, to look upon such an unrighteous act with mingled feelings of scorn and pity. Such a man being called to the holy work of feeding the church of God is the strongest proof of the fact that that church needed to be set in order.

To organize or constitute a church is a work of no small importance. A church may begin with three or more members. You say this is a small beginning. Yes; but churches grow. And if properly managed and taught, they keep on growing. A church ought to have two or more deacons and two or more elders, but they may not have either and still be a church. There is a time in nearly every community where a church is organized before there is any one qualified to fill either the office of a deacon or an elder. These congregations in their infancy are under the care of an evangelist until he can train them and prepare men for Scriptural office and their helpers. Any evangelist who would neglect an infant church or appoint incompetent men over them to rule them, teach them, and transact such business as may be necessary, is doing a great wrong to his Master's cause. Sometimes we may grow a church in a year; sometimes it may take ten years. The work of appointing officers over a congregation depends largely upon the Scriptural knowledge and w.sdom of the leading men among the membership. Let no evan-

gelist forget that the church is a divine institution and no one should be selected and appointed to serve God's children unless he is divinely qualified. I have known a number of small bands of brethren under the care of an evangelist which were certainly divine institutions in their infancy and growing in the right direction. In their haste they appointed some novice, and it was not long until they were no more divine than a "man's smoking club." Never appoint a man to office in the church unless the church needs him, and the man is capable of filling the office to which he is appointed.

When the bishop fails to feed the flock, he is out of order, and it is the business of the evangelist to "set things in order." When the disciple refuses to submit to the oversight of the bishop, *he* is out of order and needs to be set right at once, with as little friction as possible. In "setting things in order," it is the business of the evangelist to teach the necessity of withdrawing the fellowlowship; what is meant by withdrawing the fellowship, and how it is done; and the great need of the whole church endorsing the action.

It is an idle ceremony, not to say solemn mockery, for the church to go through the form of withdrawing the fellowship, when in fact it is never done. Such a procedure causes the world to lose confidence in the church, and puts the offender further away than he was before. A firm decision and decided action always strengthen confidence in the ability of the church to keep itself pure. An institution that can not purify itself will sooner or later die of its own corruption. From lack of an effort to keep themselves pure, and in the line of duty, many are weak and sickly, and many sleep. Such had better hasten to call the elders to pray over them, anointing them with the oil of God's word, that they may confess their fault and be saved.

Calling an evangelist to hold a meeting, and organize a church, if possible, puts the disciples who make the call, under the watch-care of the evangelist. Is the preacher called that he may be taught how to preach, and guide the church? Is the evangelist, who is commanded to set in order the things that are wanting, called by the weak and

helpless, that he may, by them, be taught how to do the work; or is he called because by long practice, patient and hard study, and a wide experience he is known to be abundantly able to lead the inexperienced into broader fields of usefulness? The inquiry carries with it its own answer.

During our Institute Bro. Briney was asked this question, "If the officers of the church are compelled by force of circumstances to spend their time in secular pursuits, and have little or no time to study the interests of the congregation, and the preacher spends all his time in the oversight of the flock, who should be chief in directing the affairs of the congregation?" The answer came, as might have been expected, quick and pointed, "It should be the preacher!" If you could conclude otherwise, then your conclusion carries with it the idea that inexperience is better than practice, and the work of a novice better than the voice of wisdom. You may take hundreds of our active preachers and evangelists, and I question if there is one who, under favorable surroundings, would not, like Timothy and Titus, strengthen the cause in every field of labor. I am sure they have the desire; if for no other cause, for the sake of their reputation; they have the ability, and the word of God to guide them.

The evangelist tarried in one place until the church was "set in order," and able to carry on the Lord's work to success. Frequent changes would have damaged the work, by creating the impression that the preacher was vacillating, or that the church had little confidence in him. By the time three or four new men had followed each other in quick succession, it would be little less than a miracle if the world would have confidence in any of the preachers. Frequent change in preachers, as a rule, comes from pandering to the depraved and morbid appetites of those who are of little account to the church, and sometimes from those who are a positive injury. A little firmness on the part of the bishoprick will right this wrong.

The chief reason why primitive Christianity took the world for Christ was because the disciples allowed the

evangelist to guide the work, and they gave heed to the things that were spoken. Any congregation that will call a man of fair ability; give heed to his counsels; fall in line with the movements proposed; give the preacher their moral support, sympathy and prayers; talk him up, instead of talk him down; treat him as if you thought he understood his business—every such congregation will be a city set on an hill that can not be hid. Let him live with you until he is builded into and becomes a part of society, and the people have learned to know him, and have confidence in him; let him marry your children, and bury your dead; go in and out before the people like an angel of mercy; let him live with you until he can, by virtue of his good name, guide the people in acts of benevolence, and the church will soon be a strong tower of defense, to which the storm-beaten mariner on life's troubled sea will flee for refuge, and look up to Jesus as his only hope. Your children and friends will be born into the kingdom of God through the instrumentality of the God-loving evangelist, who will set in order the things that are wanting, and keep them in order until the church will become a great beacon-light to illuminate the pathway that leads up to God. All of which is submitted in love, and for the good of the church, and may God add His blessing.

THE CARE OF THE CHURCH.

(II. Cor. xi. 28.)

NO. I.

[Addressed to the church in Neosho, Mo., June 9, 1901.]

The Church of Christ is the most sublime institution of which we have any conception. It took shape in the depths of the divine mind, and grew to perfection in the days of the Messiah. And since it was to break in pieces and consume all other kingdoms, and stand forever, there must needs be a law of perpetuation that would be as lasting as the church. In fact, the governing law and the kingdom must be commensurate. Trifle with the law, and the kingdom will begin to totter. If the head of the government is weak and vacillating, so will the government be. The care of the church is a burden to the God-fearing preacher, but to the one who cares only to draw his salary, it is a trivial matter, worthy only of a passing notice.

The burden of my thoughts for the past few weeks has been, what can I do in the conclusion of my ministry here, which is rapidly drawing to a close, that will be of the most practical benefit to the church ? To this end would I gladly bend every energy. The redemption of fallen man is a work of immense magnitude, as well as of infinite importance. It has enlisted all the wisdom and energy of the Father, Son and Holy Spirit, and it was the intention to enlist all the capabilities and possibilities of the human mind as well. For this purpose God revealed Himself to man in all the plenitude of His marvelous richness and mercy. In working out the scheme of redemption there was unbroken harmony and unity of action between the Father, Son and Holy Spirit. These three great personages were one in thought, purpose and action. Hence the Saviour's prayer to His Father for His disciples, that they might all be one, as He and His Father were one, that the

world might believe in Him. God could not accomplish His purposes without co-operating with those intimately associated with Him.

It is not in the nature of things that success shall be attained without hearty co-operation. This is just as true in religion as it is in politics, education or internal improvements. Before a church can prosper, there must be a cheerful, loving co-operation on the part of the members, and a real sympathy between the membership and him who ministers to their spiritual welfare. The faithful preacher pores over his library, early and late, to find something good for his people—something that they need to make them grow; the sincere milk of the Word for the young, and meat for the more mature. He prays over his lesson. In the solitude of his study, where none but God sees his tearful eyes, he gathers from the holy Book things both new and old, and stores them in his heart until it is brimful of the lesson from God. He wends his way to the house of God to deliver his carefully prepared message.

Bible-school is over, and the young disciple turns her back upon the pulpit and the Lord's table. The bishop, one of the overseers of the flock, seconds the move, and he walks out, and by the time the sermon is to be delivered some half dozen or more of those who need the message most have absented themselves, as if it were a matter of no consequence. Gone to prepare a good dinner, perhaps, for the temporal man. What matters it if the spiritual nature does languish and die? The carnal appetite must be fed, and the service of the Lord's house is pushed aside, seemingly as thoughtless and careless as a child would drop its playthings; as if there were no God or Christ in the holy service; as if it were a meaningless ceremony, a mockery, a sham.

Then the preacher's spiritual thermometer falls far below zero, and he feels as if he were in close proximity to an iceberg. Sad plight in which to be, to deliver a message of love. The want of appreciation and sympathy stares him in the face. Carelessness and indifference mock him, and bold ungodliness points the finger of scorn

and contempt at him, as much as to say, "Help yourself if you can." And he can. Here is the remedy, couched in the language of inspiration: "The Lord reward them according to their works."

By Holy Writ it is made the duty of the church, through her chosen officers, to edify her members. In Rom. xiv. 9 Paul says: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." In Rom. xv. 2, "Let every one please his neighbour for his good to edification." I. Cor. xiv. 3, 4, "He who prophesieth speaketh to men for edification . . . and edifieth the church." The word "edify" means to build up, to establish, to confirm. Hence it was the business of the church to see that every member of the congregation be regularly and profitably instructed in the Holy Scriptures. Without this there could be no building up of the body of Christ.

The word of God is the food of the soul (Matt. iv. 4). Paul says it is that "which is able to build you up, and give you an inheritance among all them that are sanctified." The primitive church, understanding this, "continued stedfastly in the apostles' teaching, and in the fellowship, and in breaking of the loaf, and in the prayers," and soon became an empire mightier than that of Rome. To study the word of God is an imperative necessity, if we would know our duty to God. It is a positive command, enforced by many evangelists. "Study to shew thyself approved unto God," was Paul's earnest injunction to Timothy. Unless the members of the church can be induced to study the Scriptures for themselves, pulpit instruction will do them but little good. No one was ever made a mathematician, or a linguist, or a philosopher, by listening to a course of lectures. In order to excel in any department, one must become a student. Hence every Christian family and church should be a school of Christ. If this were the case, we would not see the church humiliated by incompetent teachers and guides in the absence of the preacher.

Another fruitful source of evil in the church is the lack of discipline. It is deeply deplored by our best and

purest-minded men. All manner of evil in the church, and it walking the streets at noonday, openly, and without rebuke. We held a meeting not long since for a congregation in which there were five or six of the leading members living in adultery, and the bishops were afraid to undertake to set things in order. Had they fearlessly but Scripturally dealt with the first case, in all human probability they would not have had a second. An ignorant board of officers is responsible for the deplorable and wicked state of affairs that is sapping the life of the church. We were in a congregation not long since where the ruling bishop divorced his wife for a trifling cause, and time proved that he had no ground whatever for action. In a short time he married another, and the church never so much as rebuked him for his corruption.

What is the condition of the church? It is weak and sickly, and ready to die. The people have very little confidence in the poor thing, and some of the members are trying to keep it alive by administering broken doses of music by means of a string band. Dram-drinking, card-playing and profanity are common in the church in many places. The thought of a saloon patron being a member of the church, to say nothing of being an officer in the church, is enough to make one heartsick. And it becomes deeply mortifying when we remember that there is little, if anything, being done by the church to right the grievous wrong, or heal the putrefying sore. All transgressors and delinquents should be promptly resisted, and exhorted and encouraged to persevere in the good way. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Unnecessary delay in this work may prove disastrous to the soul of the wayward.

The church should be kept in a pure and healthy condition. Absolute perfection is not to be expected in the church on earth. Some chess will be found among the wheat, and it may have to grow there until the harvest, which is the end of the world; but this is no reason why thorns and thistles and briars should be allowed to flourish until they have scratched the life out of the church.

Nothing is more plainly taught in all the New Testament than that it is the duty of the church to withdraw her fellowship from every member who persists in a disorderly course of conduct. Such was Paul's solemn charge to the church at Thessalonica: "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received from us." So it was under the law of Moses, which was a shadow of good things to come. Every leprous and unclean person had to be put out of the camp, in which God dwelt symbolically, as He now dwells in the church by His Spirit. If the leper was left in the camp, all Israel was liable to become diseased by contact. The only remedy was to put away the unclean. If it was important that strict sanitary measures be enforced in the camp of Israel, how much more important that the Church of Christ be kept free from that which pollutes the holy cause. If it is important to purify the body, how much more to cleanse the soul. This is the reason why God, by His Holy Spirit, does not dwell more richly in the church than He does. There is too much rottenness in the camp. Let a rigid sanitary order be issued to "clean up," "purify," "fumigate," and then in the fear of God, and with a desire to save souls, let this order be Scripturally enforced, and the Holy Spirit will take up His abode with us in all His mighty convicting and converting power; Zion will travail, and souls will be born into the kingdom of God, and the church will command the respect of the world.

"Put away that unworthy brother from among you." It is not a matter of choice or of privilege, but an imperative duty, that those who openly and persistently transgress the law of Christ shall be cut off from all the privileges of the church, and delivered to Satan, for the destruction of the flesh, so that, if possible, their spirits may be saved in the day of the Lord Jesus.

A board of officers that does not take cognizance of the conduct of their own number, has no right to arraign any of the members for misconduct. How could the

board, with any degree of propriety, discipline a member for absenting himself from the house of God, when one of their own number was guilty of the same offense? How could the board have the effrontery to chide a member for dram-drinking when one of the board was guilty of the same gross impropriety? Benjamin Franklin was one of our good preachers of wide experience, of large observation, and practical good sense. All this prepared him to say that he had never known an adulterer, nor a fornicator, that was ever reformed by any discipline *within the church*, but that they always had to be excluded and delivered over to the rough handling of Satan in order that the spirit might be saved. And Thomas Munnell, another of our wisest men, and an evangelist of wide experience, says of this: "And his experience is surely duplicated by that of others, and the human wisdom that undertakes to prevent an exclusion of all such persons for the 'destruction of the flesh,' can claim no fellowship with the wisdom of God."

Robert Milligan was for a long time president of the College of the Bible in Lexington, Ky., and an author of unquestioned repute, for learning and skill in Bible exegesis. He says, in speaking of those who obstinately transgress the law of Christ, that they should be cut off from the privileges of the church and delivered over to Satan for the destruction of the flesh. Dr. Macknight, a most learned commentator and translator of the Bible, says of this matter: "Deliver the guilty person to Satan, by a sentence, which one of your presidents shall pronounce, in order that his flesh, which he has so criminally indulged, may be destroyed, so as to bring him to repentance that his spirit may be saved in the day of judgment." I call your attention to the opinion of these justly renowned men, that you may know that your humble speaker does not stand alone on these important points.

There are some sins so gross that no discipline in the church will ever cure them. Some of these I have mentioned. The leper was treated outside the camp, and was not permitted to return until he was soundly healed of the disease. For some reason, Paul gave the Corinthian

church no orders about going to see that fornicator, nor about sending any committee to labor with him, nor about demanding a confession from him, but in almost every other verse he told them to put him away from among them. Paul knew that such characters would make a confession every morning before breakfast, and keep right on in their sins. Hence the short work made of this aggravated case. These examples are left on record for us to-day, to aid us in guiding the church and keeping it pure, that it may be a power in the world in saving men. These are divine lessons given us by inspiration, and we can not possibly go wrong if we follow them.

As this discipline was wisely designed to keep the church pure, so should it be wisely executed by the whole church and in the fear of God. The bishops, with the aid of the evangelist or preacher, should thoroughly canvass every case of discipline or incompetency, announce their decision, and stand by it unless it can be shown that they did not have all the facts before them, or that they have done violence to the Scriptures in their adjustment of the cause. I once knew a case where the board, after due deliberation, removed a young person from a minor office. The announcement of the filling of the office was made to the Sunday-school. Immediately on adjournment, the person approached the acting elder, who was Sunday-school superintendent, and plainly told him that she was offended at the action of the board. At once steps were taken to effect a compromise, which was a virtual admission on the part of the elders that the thoughtless, incompetent girl was right in rebuking the board for their blunder. Her objection to the action was equivalent to saying, "I know better how to do this business than you do;" and "you ought to consult me when you wish to make any improvements in church affairs." There was a splendid opportunity to show the young lady that it was her duty to "obey them who had the rule over her, and submit herself." A changeable, vacillating board, that can be moved about by the whims of the inexperienced, will not command much respect, and all discipline will go at loose ends, and the cause will languish. As a rule,

when elders deal with frankness and candor, and fearlessly execute the law of God, they will command the respect and confidence of the church; but all child's play will breed contempt.

The New Testament does not teach us that the elders or bishops, because they are overseers, are to do all this work. Those in command of the army are not expected to do all the fighting. But it is their business to plan all the engagements, and direct the movements upon the field of conflict, and to see that every man is at his post, and in the discharge of his duty. So it is the work of the bishop to see that the flock is cared for, fed and nourished, and the young kept from the bears and wolves that would devour them. Quite often one may be found better qualified to do this work than the elder. A relative, a personal friend, or an intimate associate, may be able to get nearer to the offending party than could any one of the bishops. Let such an one be sent. And since what one does by another he does by himself, it will be done by the bishoprick.

The Holy Spirit has thrown some safeguards around the office of those who are to rule and guide. Peter warns them against being lords over God's heritage, and admonishes them to be examples to the flock. The pope of Rome did not originate from an evangelist, nor from a preacher. They seldom stay in one place long enough to grow up into authority. Their work is itinerant. The pope is an overgrown bishop. Being located in one place, often during lifetime, he gradually assumed authority, and others being of a timid nature, naturally shrank from it, until he stood alone in the exercise of all rule and all authority, and became the head over all things to the sorrow of the church. There is nothing so much dreaded in the church by the preachers, or evangelists, as what is know among the preachers as a "ruling elder." One wholly unfit to rule or oversee his own affairs, but called by some boy preacher, or young church, to oversee the house of God. His mind is entirely absorbed in the affairs of this world, and he has no time to "feed the flock of God," over whom, not the Holy Spirit, but some

inexperienced persons, made him overseer. If he had the time, he has no feed for the spiritual nature, his mind being continually bent on money-getting. I know such an one. He is a rich lawyer. He made his money selling whisky and beer, and "jined" the church, and the brethren promoted him to the office of bishop. He had been handling spirits so long, and was so successful, they probably thought he would make a good spiritual adviser. More preachers have been driven from what might have been fruitful fields, by these so-called "ruling elders," than from any other cause. Look well to this point, brethren, and remember that in the divine catalogue, as given by Paul in his letter to the church at Ephesus, the evangelist is above the bishop; and whenever you reverse the order, it smells of the Vatican Palace at Rome, which is very offensive to the olfactories of a preacher of the Church of Christ. Nothing is better known to the experienced evangelist than that a disorderly church never sets itself in order, and there must be somebody to care for the feeble or helpless body, and set in order the things that are wanting.

The most difficult part of church work is the skillful management of its finance. It requires the most careful work and skilled experience of the ministry to carry it through successfully. It has been thought by many that the preacher's work should be confined to his studies, his calls, and to the pulpit; thus divorcing him from all responsibility in discipline and financial matters. This is clearly a fatal error. A large part of the time in all our conventions is spent in the study of this vexed question, and none understand it better than the preachers, and a few business men who attend, and take a deep interest in all church work. The preacher or evangelist should be in all the councils of the church. Church affairs is his study. If he knows anything, he knows the church. If he does not understand the church and her needs and wants, and know how to meet them, it is because he is young, and has not had the experience, or because of incompetency. In the first case, careful study of the word of God, and practice, which usually makes perfect, will soon prepare

the consecrated young man for efficient work in the Lord's vineyard. In the second case, the abandonment of the pulpit would be a relief to the church. That the apostles were the prime movers and managers of the large sums raised and paid out for the local expenses at Jerusalem, is clear from Acts iv. 35–37 and Acts vi. 2. That Paul, Barnabas and Titus busied themselves in church finance is plainly taught in Acts xi. 30; I. Cor. xvi. 2; II. Cor. viii. and ix. That they also took hold of disciplinary matters is apparent from I. Cor. v. 1–13; II. Cor. ii. 6, 7; I. Tim. v. 19, 20; II. Thess. iii. 14, 15. That the primitive evangelist and preacher had a general care over all needy churches and inexperienced officers is abundantly proven from the sacred page. Much of the disorder in certain churches is for want of official management. The lack of official care and oversight comes, not from lack of mental ability, or want of interest, but from lack of time to give to the proper consideration of the momentous question.

To allow any one to have his own way in church affairs is a sorry exhibition of official weakness. To allow any member to escape paying his dues because he puts up some trifling excuse, shows that the officers are not prepared to have charge of the finance of the church. An exhibit of a little firm control once or twice, and there will be no trouble in collecting all that is pledged. "A tyrannical government is offensive, both to God and man, so also is a feeble, timid, cowering government. Few things are more censurable, or more undesirable, than a feeble, shrinking, timid eldership in the church. Their imperfect rule may result from too little knowledge of the Scriptures and church affairs, but whatever may be the cause, it must be admitted that the neglect or refusal of so many members to pay their dues is owing more to the lack of force of character in the officers than to a lack of principle in the members; for, where the above-named policy is carried out, the dues of almost every member will be paid with but little trouble. It is quite common, when a subscription is raised, to hear it remarked that not more than two-thirds, or at most three-fourths, of it

will be collected. From past experience, those who are acquainted with the members know what can be relied upon. Those who subscribe, and make no effort to pay, are covenant-breakers, a sin that Paul, in Romans i., says is "worthy of death." Fearful sin! And every time the elders allow these parties to do so, they are training them in covenant-breaking; a sin that is named in the most fearfully dark catalogue of crime to be found in the English language, and Paul, the great apostle of the Gentiles, is the author. (See Rom. i. 29-32.)

In all church work, except that in the pulpit, the preacher and the elders were always associated, and they were regarded as the pastors of the church. The Greek word *presbuteros*, from which comes our English word "elder," means older, and indicates that the overseers were to be selected from the older men, because a well-matured and experienced mind was needful to properly care for the church of God. He must possess prudence, patience, vigilance; he must have executive ability and decision of character. He must not be so prudent as to prevent wholesome discipline, nor so vigorous as to render him hasty or impetuous; but a well-rounded man, who can take care of the house of God. Our word "overseer" comes from the Greek word *episkopos*. It was the name of a commissioner who had control of a military district. By various changes in the spelling it has come to be spelled *bishop*, which still means overseer.* The word *poimeen* is Greek, and means to shepherd the flock, to feed, to protect; and is the word Paul uses in Acts xx. 28 in addressing the elders, bishops or overseers at Ephesus. *Heegemon* is another Greek word applied to the elders. It means to lead, or guide. Hence Paul says in Heb. iii. 17: "Obey them who are guiding you."

From these various names, applied to the same class of officers, we may readily learn what were their duties as pointed out by the Holy Spirit. They were called elders because of their age and implied wisdom and experience. They were called bishops or overseers because it is their

* See article on "The Eldership."

duty to watch over and superintend all that pertains to the welfare of their respective congregations. They are called pastors or shepherds because they are required to have a shepherd's care over the flock of God. They are called teachers because it is their duty to instruct all who are under their charge. Fearful responsibility! And who is it that will call for the rocks and mountains to fall upon him and hide him from the great Shepherd and Bishop of our souls in the judgment-day, if it be not him who has been called to "feed the flock of God," but has never gone out after a single hungry wanderer in his life? Who will it be, if not he who is called to be an "example to the church," but is frequently absent from the Lord's house? Who will it be, if it is not he who is called and commanded to "watch for their souls as he that must give an account," and he has never been on watch? He is too busy with the cares of this world and the deceitfulness of riches, to watch for souls. He never sacrificed a moment of time, that he could devote to gaining filthy lucre, that he might save a soul from death and hide a multitude of sins. He never left his business for an hour and went out to seek for a poor, wandering sheep that needed a word of encouragement, and that was starving for the bread of life. He never sought the presence of one who had been tempted and tried, and fell, and, reaching out a helping hand, tenderly said, "My brother, look up; here is my hand and my heart. What can I do for you? Oh, let me plead with you to come back from your wanderings. The church will receive you and God will forgive you."

Brother, if you are guilty of such gross neglect of duty, let me plead with you before you shall extend the awful account of shortcomings, resign the office you have never filled, the dignity and importance of which you have never appreciated; fall on your face in the dust, and in sackcloth and ashes beg God to forgive you for your inexcusable carelessness. Put the congregation in the hands of an efficient evangelist who is competent, under God, to set things in order, and work with him, holding up his hands; stand by him in every good work, and you will

soon grow strong in the Lord, your influence will reach out after the people, your children will be born into the kingdom of God, and you will be like a city set upon an hill, that can not be hid; and may God help the church to receive the message.

THE CARE OF THE CHURCH.

NO. II.

[Preached to the Church of Christ in Neosho, Mo., July 16, 1901.]

DEAR BRETHREN:—Since I began the careful preparation of my morning lessons on "Setting Things in Order," and "The Care of the Church," several articles have appeared in my weekly religious papers along the same line. They have been vigorous and thoughtful, showing that many men are thinking on the same subject. That which is the burden of many minds must certainly be worthy of more than a passing notice. In closing up my lecture touching the work of the bishops, I beg to call your careful attention to the following extract from one of our leading writers, clipped from the *Central Christian Register* for last week:

Bearing in mind what we have said in this paper, we will now examine one memorable case of discipline as recorded in First and Second Corinthians. The proceedings against the incestuous person are of the highest importance, as showing the power of the church and how this power is brought to bear against the guilty one. Let us see what was done with this sinful person and precisely how the matter was disposed of. To the law and to the testimony. We read the fourth and fifth verses of the fifth chapter of First Corinthians: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It will be observed that the following points are clearly made out in the language of the apostle:

1. Those composing the church are to come together or to be together,
2. And in the name of the Lord Jesus Christ, when together, and my spirit, with the power of the Lord Jesus Christ.
3. To deliver such an one unto Satan,
4. For the destruction of the flesh,
5. That the spirit may be saved in the day of the Lord Jesus.

Notice, if you please, with care, that the apostle, although deciding the guilt and the punishment, tells the *brethren when gathered together* to deliver such an one unto Satan. The church is to ratify the sentence against the wicked person. Paul says to the church, "*Purge out, therefore, the old leaven,*" and then at the close of the chapter uses these significant words: "*Therefore, put away from among yourselves that wicked person.*"

Mark you, the apostle does not say, *I* have purged out the old leaven; or, *I* have put away this wicked person by an inspired decree; or, *I* have settled the whole affair without the aid of the congregation. But his words are so plain and so easily understood that we see at a glance that the voice of the assembled church must be heard.

The church then ratifies the decision of Paul, and this wicked person is no longer a member of the body of Christ. Although we have anticipated as to the manner of putting away or excluding the guilty party, still we have not run counter to the law of the Lord in anything we have said, as will be noted in the following words found in the sixth verse of the second chapter of Second Corinthians: "Sufficient to such a man is this punishment, which was inflicted of *many.*" Or, as translated from the original Greek by Drs. George Campbell, James Macknight and Philip Doddridge: "Sufficient for such a one is this punishment which was inflicted by the majority." These words point with undeviating certainty to the church under Christ inflicting the punishment on the offender by ratifying the decision of Paul. And these words are for all time. When those who are the overseers, rulers or elders of the church decide any given case according to the law and the testimony, their verdict must be laid before the assembled congregation to be ratified by the members. Permit me to say in the spirit of the Master that I have not the least desire to sustain any cherished theory as respects ordination, discipline or order of worship in the church. None whatever. Call it boasting if you will, but I have sat at the feet of some of the best educated and most distinguished men in this Reformation, and heard them, with open Bible, expound the Scriptures, and witnessed their struggles to find the sure way of the Lord as to duty and privilege. This great movement began in order to free Christendom from the bondage of sectarianism and restore apostolic Christianity to the world. This is yet the leading purpose of the Disciples of Christ.

A good medicine is many times worse than nothing, if it is not given in the right way. If the father shall cor-

rect the refractory child, and the mother defend it, the much-needed chastisement falls to the ground, and the child is made worse. Just so it is with discipline in the church. The first thing needful is to teach the church that she must endorse and stand by her bishops in all acts of discipline, or show by the Scripture wherein they are wrong.

Every wise and good officer would much rather confess his error in judgment than to glory in an unrighteous decision. Paul says: "Put the unworthy brother away from among you." "Keep no company with him." "With such an one no not to eat." The bishops have patiently and prayerfully inquired into the case, and with all the evidence before them, and the word of God to guide them, they have adjudged the brother unworthy, and deserving of the censure of the church. They labor with him. They exhaust every means. He will not repent. The bishops lay the entire case before the church, and ask for help to save the brother. "If any of you think you can do this wayward brother any good, we shall be glad to stay proceedings and give you an opportunity." If nobody responds, one of the bishops will proceed in an orderly and impressive way to the performance of a sad but imperative duty. After the statement of the case, the congregation standing with bowed heads, the bishop, with the New Testament in hand, will read Paul's instructions to the church: "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us; and that you note this man and keep no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." Let this be followed by a solemn and impressive prayer that the action of the church may result in the salvation of this man by bringing him to repentance, and let all the congregation say amen.

Suppose, after this is done, that we shall continue to visit with the brother, and eat at his table, and go to his socials, what fellowship have we withdrawn from him?

Nothing at all, and what we did in the meeting when we said "We withdraw our fellowship," was a sham and a cheat, and all good people may rightfully accuse us of falsehood. But says one, and the inquiry comes with great force, "Suppose the one withdrawn from is my own blood relative, how can I proceed as Paul says?" If blood relationship is of more vital importance to you than your relation to Christ and His kingdom, you certainly have a very low conception of what it means to be united to Christ. Again, if you could find a case where it was difficult, or even impossible, to carry out Paul's injunction, remember that extreme cases do not prove the rule, but that there are exceptions, doubtless, to all rules. Such a withdrawal of fellowship as is here spoken of will create a deep impression; it will give dignity and character to the bishop's office, and great prosperity to the church. The Holy Spirit will take up His abode in the newly purified body, and the church will in word and deed become the "pillar and ground of the truth," and the great beacon-light to guide the storm-beaten and tempest-tossed mariner on life's troubled sea, safely into the haven of eternal rest.

Let us now turn our attention to the qualifications and labors of love that belong to the *deacon's office.* Turning to the sixth chapter of Acts, we learn that the seven men whom the apostles told the brethren to "look out from among them," were not chosen to distribute the bread and wine at the Lord's Supper. If this ever became a part of their work, we are not so informed in the inspired record. They were chosen for a very different purpose. A child might very fittingly pass the emblems, but who would argue that, therefore, a child could be a Scriptural deacon? I hear brethren talk as if they thought that it was the chief duty of the diaconate to serve at the Lord's table. Brethren, have you not read the Book? Do you not know the duties of the office to which you, as the spiritual advisers of the church, have called men? How, then, do you know if you have called such as will be pleasing to Him who pointed out the qualifications? Have you called one who is frequently absent from the Lord's

table? How can he discharge his duties, and be somewhere else? Will that be using the office of a deacon well? Will absence from the Lord's house be an example to the flock? It certainly will; but an example upon which the condemnation of God rests.

Have you been appointed to the office of deacon? Have you read the Book to learn the arduous duties that devolved upon you the moment you assumed the responsibilities of this sacred office? In truth, brother, do you know what part of the Book to read, to find your duties marked out? Have you had an anxious thought on the subject since your appointment? Have you prayed over the matter, asking for divine guidance, that you, as Paul says, may purchase to yourself a good degree, and great boldness in the faith which is in Christ Jesus? Paul says you "must use the office of a deacon, being found blameless." It would be an accident if you did this, if you do not know your duties. Had you been chosen to a civil office, the first thing you would have done after your oath of office, would have been to call for a law-book that you might learn your duties; and you would study that you might be proficient in every department of your work. Is the appointment to an office to which God has called you less than the least of all civil offices? If such is your idea, you will never magnify your office.

After Paul carefully details the qualifications of the bishops, he proceeds to detail the qualities necessary to fit one for the deacon's office by saying "likewise," and "let these also first be proved." These expressions clearly indicate that the deacons were to be tested or tried the same as the bishops. "Likewise must the deacons be grave." Men of dignity of character. It does not require much dignity of character to pass a plate, and passing the cup would not be very likely to make one greedy of filthy lucre, that Paul would need caution them on that account. They must not be "double-tongued," but they must be "blameless," and even their "wives must be grave, not slanderers, sober, faithful in all things, ruling their children, and their own house well." What is the deep

meaning of all this, to which so little attention is paid? Much every way.

The first duty performed by the seven deacons in the Jerusalem church was to care for the poor, and they had a hundred poor where we have one. Here, then, is a hint to the deacons to see after those who may be neglected. "Their widows were neglected in the daily ministration." *Diakonos* is a Greek word. It means a servant, and from it we get our word "deacon." Paul says that Phebe was a servant of the church at Cenchrea. She was a deaconess. The deacons attended to the secular affairs of the church. This was the limit of their official duty. Their office did not confer on them the authority to teach or preach, either in private or public. The elders must be "apt to teach," and the evangelist must "preach the word," but there is not a single intimation that teaching or preaching was any part of the deacon's office. Their duties were very important, but they ran in another direction. They were to care for the finance, look after the poor and afflicted, and all secular affairs in general. Caring for the poor caused the church to command great respect in the eyes of the world. The church was a poorhouse, and the deacons were the keepers. The church should be the Christian's poorhouse to-day. Shame on the congregation that will allow one of its poor to be sent to a modern poorhouse, or be kept by a secret organization.

While the deacons were not required by their office to preach, yet there was nothing that debarred them from discharging the functions of the high office if they had the qualifications. Two of the seven who were chosen at Jerusalem, became eminent evangelists. Stephen was mighty in the Scriptures, as we learn from his apology in Acts vii., and "Philip went down to Samaria and preached Christ unto them." This tells us of the noble character of the men chosen to the diaconate: men who developed into preachers who were able to defend the claims of the gospel against the assaults of infidelity.

The deacons had charge of the church treasury. And when we remember that in those days conversion reached the pocket-book to the extent that they "sold their pos-

sessions and goods, and distributed the price to all men, as every man had need," we will know that the deacons had charge of large sums of money. Hence the Holy Spirit required a man who would be above temptation. He must not be "greedy of filthy lucre."

In looking after the finance of the church, and properly adjusting the vexed questions connected with this important business, great wisdom is needed, mixed with prudence and discretion. The deacons must be "blameless" in the exercise of the duties of their office. "Faithful in all things," says Paul. These things must be that they may command the confidence and respect of the church for which they are called to transact business in the name of the Lord Jesus. A good financial system is indispensable to the peace and prosperity of the church. Some persons do not give because they are covetous. Some difficulty may be experienced in diagnosing the case so as to determine whether it is covetousness or a lack of religious culture in the habit of giving. If it is the latter, no discipline is needed, but kind teaching, and insisting that the giving be "according as the Lord has prospered them," will generally mend the matter. If a brother pays less as his riches increase; if he keeps up his complaint at every call for money, when you well know he is prospering financially, or if he begins to draw away from the church to avoid paying anything, it is a clear case of covetousness, which Paul says is idolatry. The deacons should report the case to the bishops as one requiring discipline. In such a case two of the elders should visit him officially, and so explain to him as to leave no excuse. If this fails, the next thing is a "rebuke before all," as Paul commands, which is apt to be sufficient. If nothing will do him any good, let the church "deliver him over to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus." Such is the teachings of the Holy Spirit (I. Cor. v. 3-5).

"Let each one of you lay by in store, upon the first day of the week, as God has prospered you" (I. Cor. xvi. 2). This is the divine rule for giving. Not a few are to support the cause, but the many. Let "each one of

you" is the divine admonition. *The church may need some help from the diaconate in order that each member may see clearly how this can be done. If the church has followed the divine rule, you have chosen a wise and godly number of men and women (Rom. xvi. 1), of mature age, who are able to care for your estate. Let these deacons meet, and with a fair knowledge of the financial standing of each member, let them make a fair and equitable apportionment to every brother and sister, young and old, according to their respective abilities. In some cases the deacons will overestimate, and in others underestimate, the ability. As soon as the apportionment is complete, let the deacons divide the names among them, recording them in a little memorandum. Then pass over their respective districts and see if each one is willing to pay the amount asked, more or less, and put the figures up or down accordingly. Let the deacons report to the Board how much of the apportionment has been agreed to, and you will know just what you have to depend on. When other members are added to the church, let them be apportioned. Let each deacon keep his list and collect for his district; credit each member with the amount paid; turn it over to the secretary of the Board, who also has a list of all the members, to whom he likewise will give credit, and pass the deacon a receipt for the money paid to him. The secretary will pay this money over to the treasurer and take his receipt.

This simple process is a complete system of bookkeeping, easy and practical, by which all the accounts will be kept, and from which a financial report may, at any time, be made to the church. No member should pay money to the preacher, but always to the proper collector, lest the account be thrown into confusion. This, or a similar system, wisely practiced, and the difficulties attending church work would be reduced to the minimum. If the cause we plead is not worth some kind of a systematic financial system, it certainly has been very much overestimated. Such a system ought to run like clockwork, and bring perfectly satisfactory results.

*See Munnell's "Care of Churches," p. 43.

But this question will arise in your mind, What will we do with those members who *will not*, or *can not*, pay what they have promised? If they can not pay, let the deacon report the fact to the Board and let them be excused at once. If they can and will not pay what they agreed to, let the deacon say, to the one that refuses, something like this: "This is no individual matter of mine. I am simply working under the directions of the church. I am to report monthly to the Board what I do, showing who pays and who does not. Perhaps they will excuse you if you have any good reason. What shall I say to the Board for you at our next meeting? Shall I say that you are unable to pay, or that you are able, but simply refuse to do it? I will tell them whatever you wish me to, and will return the answer." In most instances this will meet the case, for if he is a man of honor, to say nothing of religion, he would rather pay his few dollars than to have his name and financial condition canvassed by the Board. But what if some *still* refuse to pay? Let the deacons report the same to the church, stating that they have done their best to show them their duty in this matter, but they have disregarded us and the whole church, and we report them as worthy of censure, and we now read their names and the amounts, that all may know the wrong they are doing the church as well as to themselves. This will bring them to shame and reformation, or it will develop the irre igious element of their natures so as to show very clearly what steps ought to be taken, even if it should be exclusion from the church. Of one thing you may be very sure, you will, after this, have little or no trouble with such delinquents.

All must know that very much of the disorder in churches comes from a want of official management. Let the management of the church be Scriptural, and it will be firm but just; vigorous but kind; fearless but loving; and all will gladly "obey them who have the rule over us," and have the greatest respect for the deacons who so patiently take care of the office that they may procure to themselves an excellent degree, and great boldness in the faith which is in Jesus Christ. The greatest trouble in

our church work is a want of system and discipline. In all worldly business we have system, order, discipline and push, knowing that we can succeed in no other way. But in church work, things are likely to go at loose ends, haphazard, hit and miss, and then we wonder why the church doesn't prosper. 'Tis marvelous that it prospers as well as it does. Ninety-nine out of a hundred of the members give all their time to the prosecution of their worldly business, and have little or no time to study the interests of the church. We do not put men to lead in any other business who have little or no time to study the business. The president of the bank gives his time to that work. The foreman gives his time to the management of his men, to get the best results. The manager of a large concern gives all his time to overseeing the business, the care of the clerks, etc., but we put men to oversee the church whose hands are so full of worldly enterprises that they do not know when foreign missionary day comes, though our papers have been full of it for a month.

The man who gives all his time to the interests of the church is the man, under God, who should direct the affairs of the church. This would be manifesting the same good sense in church affairs that we do in our everyday business ; and certainly the cause is worthy of it. In the days of the primitive church the evangelist or the preacher had charge of the church until talent was developed that was able to guide her in the discharge of her arduous duties. The church was a school where men were taught the word of God, and the teacher, guided by inspiration, or the New Testament, was the teacher, and the church gave heed to the lesson. They were anxious to learn it. Now the pulpit ministry has very little influence on the church, and there are very few who care to know the Bible. We have the same New Testament that they had, and it will guide us into the same marvelous success that the early church enjoyed, if we will use it.

In the three lectures that I have given on "Setting Things in Order" and "The Care of the Church," I have followed in the footsteps of the most illustrious men who have written on these fruitful themes. First, I made the

New Testament my chief guide. Then I looked at the teachings of our best Biblical scholars to see what was their view of the sacred text. And in these papers you have the thoughts of Alexander Campbell, the sage of Bethany; Isaac Errett, the voluminous writer; the brilliant J. W. McGarvey, the clear thinker, and Robert Milligan, both presidents of Lexington College; and James Macknight, the scholarly translator; and I might extend the list almost indefinitely, if time would permit.

So, in listening to what I have said to you, you have listened to a multitude of counselors who have given us their ripest thought on these subjects. Whether you will give heed to it remains to be seen. If you shall be content to go on in the future as you have in the past, disregarding the advice of long experience, choosing rather to be guided by the novice, you will reap the same results, and you will be as responsible for the reaping as you are for the sowing.

HOW TO IDENTIFY THE CHURCH OF CHRIST.

When Alexander Campbell began to proclaim the fact that the Church of Christ was built in Jerusalem on the first Pentecost after Jesus arose from the dead, he was looked upon as a dangerous man. Now the representative men from all the leading Protestant bodies affirm the same thing, and say that in Jerusalem in 34 A. D. we find "the first Christian church." This is a clear admission on the part of the denominations that the Church of Christ began on the first Pentecost after Jesus arose from the dead. Also that the church began in Jerusalem in the first century.

It follows, then, with all the force of a mathematical demonstration, that any religious body whose entire history is exhausted before we reach the first century, can not be the Church of Christ. Let an honest person set out on a search for the Church of Christ. He comes across a magnificent building, with cloud-piercing spire, and he inquires, "What is this?" "This, sir, is the Methodist Episcopal Church." He soliloquizes, "This may be the religious body I am looking after. I will read up their history and find out." So he commences to read the history of this people, written by their own men. From 1902 he reads up the stream of time, learning more and more of Methodism, with its seventeen branches, till he passes 1729. After he reads beyond the Wesleys he seems to have lost the trail. He doubles his diligence, but fails. He ransacks the libraries of the world, but utterly fails to find so much as one word said about the Methodist Episcopal Church after he passes 1729. The reason is obvious. The world never had a thought on the subject of Methodism previous to this date. Every scrap of history relating to the Methodist Church, with its various branches, is exhausted in 173 years. But it is an admitted fact that the Church of Christ began in the first century. Therefore this honest inquirer can come to but

one conclusion ; viz.: that the Methodist Episcopal Church is not the Church of Christ.

But he continues his search. He finds another stately building, and is informed that it is the Baptist Church. "This is doubtless the true church," he says; "I will investigate." Baptist literature is put in his hands and he reads. From 1902 he reads up the stream of time until he comes to 1607. He learns much about the Baptist Church, with its thirteen branches, but at 1607 the history comes to a sudden stop. He says this church is not old enough; there must be more history somewhere. He sends to every book store and publishing-house in the world, and orders every book that was written previously to 1607 in regard to the Baptist Church. He is made astonished on receipt of the replies, as one by one they come in, informing him that there is "no such book in print, and never was." He has exhausted every page of Baptist history and has only ascended the stream of time 295 years. He knows the Church of Christ existed in the first century. Therefore he knows that the Baptist Church can not be the Church of Christ.

He hears of the Lutheran Church, with its eighteen branches, and he pushes his investigation, and reads up to 1530, but beyond this all history is as silent as the grave touching the Lutheran Church. He knows that the Church of Christ was in existence long years before Luther was born, and hence the Lutheran Church can not be the Church of Christ. Our honest inquirer tries the twelve kinds of Presbyterians, but finds no trace of a Presbyterian Church beyond the days of John Calvin. The religious body comes short by more than sixteen hundred years. Episcopalianism is weighed and found wanting by fifteen centuries, such a thing as the Episcopal Church never having been heard of until Henry VIII. in 1534.

He hears that "Rome claims to be the mother of us all." So he reads up the stream of time until it becomes red with the blood of martyrs, and the pages of history are black and scarred with the smoke and ashes from her burned victims, murdered in cold blood by the decrees of

Catholic bishops and lecherous priests. When he comes to 533, all history touching Catholicism ceases. There is not a trace of it beyond the Roman emperor Justinian, who by his decree made John the Pope of Rome, and commanded the armies and navy of the empire to obey him. Here we mark the union of Church and State. But the Church of Christ had been in existence five hundred years previous to this arrogant deed by this bloody and tyrannical emperor. Hence the Roman Catholic Church can not be the Church of Christ.

The honest inquirer is well-nigh disheartened, and when he is just about to give up in despair, and brand all religion as an empty humbug, he comes across a copy of the New Testament. He sees from the title-page that it purports to be a history of Jesus Christ and his work. As it is the Church of Christ that this man is seeking after, he naturally infers that Christ has built this church, and that he may find a history of it in this book. He does not read far until he hears Jesus say to his apostles, "On this rock I will build my church, and the gates of hell shall not prevail against it." He also learns that Jesus said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And as if this were not enough, in the Acts, second chapter, he finds a detailed narration of events that happened on the great Pentecost; just fifty days after Jesus died, and here, for the first time, the sacred historian says, "The Lord added unto the church daily the saved."

This honest inquirer finds that the New Testament history takes him back to the day of Pentecost and also shows him the beginning of the Church of Christ. He also finds that the history of every religious denomination, party or sect dates the beginning of these churches many hundred years on this side of the birth of the Church of Christ. The honest inquirer concludes at once that they are nothing more than human institutions, and not divine, and hence are unworthy the confidence of him who is honestly seeking to know the infallible way. The inquirer finds that not one of these institutions, whose

entire history is exhausted before we reach the days of the apostles, is so much as mentioned by the sacred writers, who give us an inspired account of the Church of Christ. So he asks, "How could the historian give us an account of something that did not have an existence for hundreds of years after the writer's death?" Such a thing is impossible, unless the writer be an inspired prophet.

That denominationalism has an existence is denied by none. That it was not born of God is admitted by all. Tell us who is the father. A chapter or two from some one of the inspired writers addressed to a denomination would be some intimation that possibly the divine hand had something to do in forming them. But, on the contrary, it so happens that we have no inspired writing that says anything about the religious denominations. It is therefore unsafe for an honest inquirer to risk his salvation in an organization that is not recognized in the entire word of God. Every religious denomination was conceived in the brain of some man, and the creeds and confessions of faith made for their government are in direct conflict with the word of God, and were made for the purpose of excluding somebody who was as near right, and perhaps more so, than the one who did the excluding.

Another very important item an honest inquirer will learn, by reading the history of the church, as written by Luke, and that is, that these denominations did not start in the right place. Justinian's work began at Rome, with the Nicene Creed for its rule of faith and practice; Luther's movement arose in Wittemberg, with the Augsburg Confession of Faith as its directory; the Episcopal Church began at London, and was based upon the "Thirty-nine Articles of Faith." Presbyterianism began chiefly in Scotland, and had for its foundation the Westminster Confession of Faith. The Baptist Church began in London. Some of its branches are Calvinists, and some are governed by the Philadelphia Confession of Faith. The Methodist Church began at Oxford, and is governed by the Discipline, but the Church of Christ began at Jerusalem, and is governed by the New Testament. Again,

the members of these denominations are called by a variety of human names and titles not found in the word of God, but the members of the Church of Christ were called Christians first at Antioch, and they still honor their Saviour by wearing his name.

There is still another mark of identity. The doctrine preached by the primitive church was the death of Christ, the burial of Christ and the resurrection of Christ. Divine wisdom arranged a "form" of this doctrine which is visible to the human eye. The form of doctrine is immersion. The penitent sinner who had died to his sins, was taken by the primitive church and buried in the emblematic grave, from which burial he arose to walk in a new life. This was the visible form of the death, burial and resurrection of Christ. It also reminds us of our final dissolution, burial and resurrection of the last day. This "form of doctrine" perpetuated would ever keep before the world the thought that Christ died and arose from the dead for our justification. Satan, who has been at war with Jesus and his church from the beginning, put it into the "man of sin" to abolish immersion and substitute sprinkling in its stead, that the name and resurrection of Christ might be blotted from the memory of men. Sectarianism, the child of Satan and the enemy of the Church of Christ, adopted the invention of the pope, and now they sprinkle a little water on the person and call it baptism, which is as wicked a lie as the devil ever told. Read the history of the Church of Christ from to-day back to Pentecost, and the honest inquirer will learn that her loyal men practiced immersion from the beginning to the present day.

Another mark of identity that has always pointed to the Church of Christ as the true church, and to denominational churches as counterfeit, is the weekly observance of the Lord's Supper. The Lord Jesus, the night he was betrayed, ordained this sacred memorial as a perpetual monument, pointing to the fact that he died for the sin of the world. Its observance on "every first day of the week" reminds us that on that day the dead Christ came to life again, and arose from the dead with healing in his wings. The primitive church observed this supper every

Lord's Day. Let the honest inquirer read the history of the Church of Christ, and he will find that it has observed the supper, and thus every Lord's Day has "shown forth his death" as was the intent. Satan held the "power of death," and Jesus while in the grave was under the dominion of the arch-enemy. When Jesus arose he robbed Satan of his power, and he has no more dominion over the grave. Satan wishes the world to forget that Jesus conquered him in the grave, and hence he put it into the minds of sinful and ignorant priests to keep the supper once a quarter, or less frequently, and some of the denominations have so far forgotten the early practice that they do not observe the Lord's Supper so much as once in a lifetime.

There are unmistakable marks of identity that point with unerring certainty to the Church of Christ as the true church, whose constitution we find in the New Testament. Let the honest inquirer read the inspired history of the church as given by Luke and compare its teaching and practice with the teaching and practice of the Church of Christ of to-day, and then compare it with the teachings and practices of the denominational churches of to-day, and if he be a man of ordinary mental power, he will have no trouble in deciding which is the New Testament church.

There is still another unmistakable mark of identity that has always pointed to the Church of Christ; viz.: "*The immersion of repentance for the remission of sins.*" Immersion is such an important part of the Christian system that it is spoken of and alluded to more than one hundred times in the New Testament. That it is a divinely appointed institution none can question. For what purpose was it designed? Let us make our appeal to the apostles and evangelists of Jesus Christ. What do they say about the design of immersion?

Let us glance at the work of John the Immerser, who came to prepare a people for the Lord. We find, by examining the sacred records, that he preached the "immersion of repentance *for the remission of sins*" (Mark i. 4). Hence it was an intensely interesting subject, and of infi-

nite importance. "*For the remission of sins*" is a simple form of expression, easily understood. It was not an accident that the Heaven-appointed messengers said that immersion was for the remission of sins. They were commanded to make just such a declaration. Immersion was ordained by Heaven, to be practiced for the remission of sins, and for no other purpose. The sacred writer says: "John did immerse in the wilderness and preach the immersion of repentance for the remission of sins" (Mark i. 4). "And John came into all the country about Jordan, preaching the immersion of repentance for the remission of sins" (Luke iii. 3).

As certain as John's immersion was the "*immersion of repentance,*" so certain was it "*for the remission of sins.*" Let us read the Scripture on this subject. "John did immerse and preach the immersion of repentance for the remission of sins" (Mark i. 4). "The people of Judæa and Jerusalem were immersed by him in Jordan, confessing their sins" (Mark i. 5). "Preaching the immersion of repentance for the remission of sins" (Luke iii. 3). "Repent, and be immersed every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38). "Arise, and be immersed, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16). In these Scriptures the design of immersion is as clearly expressed as a thought can be expressed by simple words. In Acts ii. 38, above quoted, the words "repent" and "be immersed" are tied together by the conjunction "and," hence both are embraced in the same command, and look to the same end. Does God command man to repent *because* his sins are forgiven, or *in order to* their forgiveness? To say "Yes" to the first part of the inquiry is to say that God *can*, and *will*, forgive man before he repents of his sins. This, God can not do without offering a premium upon sin, which would be to wreck His moral government. No more can God forgive the man who will not be immersed, since it is an inseparable part of the same law by which God saw fit to bind Himself.

What did Jesus shed His blood for? Let Him tell. "For this is my blood of the New Testament which is shed

for many *for the remission of sins*" (Matt. xxvi. 28). In Acts ii. 38 Peter commanded the people to "repent, and be immersed for the remission of sins." Whether the word "for" in this sentence means "because of," or "in order to," can easily be determined. In the two passages just quoted the word "for" comes from the same word, and is found in the same sentence, so that what it means in one sentence it must mean in the other. Did Jesus shed His blood because the sin of the world was forgiven? Nobody who has any clear conception of the gospel scheme believes this. The idea is absurd. Jesus shed His blood *for*, or *in order to*, the remission of sins. Hence the expression "*for the remission of sins*" means in order to the remission of, or forgiveness of, or pardon of sins. As certain as Jesus shed His blood that we might be forgiven, just so certain are we to repent and be immersed in order that we may be forgiven, and none can escape this conclusion without destroying the force of language.

In Eph. iv. 6 Paul says: "There is one Lord, one faith, one immersion." Now, as there is but one immersion, and the New Testament affirms that this immersion practiced by John and the apostles stands connected with the remission of sins, it follows that Paul's "one immersion" must be for the remission of sins. We are not commanded to be immersed for faith, for repentance, nor for adoption, but for the *remission of sins*. Not for the sin of Adam, nor for sins yet to be committed, but for past sins. We give a few quotations from men in the front rank of the denominations:

A correspondent, writing to the *Biblical World* for June, asks this question:

"Will you do me the favor, first, of translating from the Greek Acts ii. 38, and, second, of paraphrasing it carefully so as to answer the following question: Does the Greek expression 'for the remission of sins' mean that repentance and baptism were to be obeyed in order that sins might be forgiven?"

Here is the answer without comment as to the translation: "And Peter said to them, Repent ye, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins!" As to the paraphrases, "Repent, and be baptized every one of you, that you may

obtain forgiveness of your sins." This translation and paraphrase represent the scholarship of Chicago University, and, more minutely speaking, the scholarship of the Divinity School of the university. The editors of the *Biblical World* are professors in the university, and are Baptists. They are certainly good professors, but how they can be good Baptists, and admit the doctrine of baptism for the purpose of obtaining remission of sins, is another question which ought to be addressed to the *Biblical World.—New England Messenger.*

The framers of the Westminster Confession of Faith, under Question 165, "*What is baptism?*" quote John iii. 15 and Tit. iii. 5, to prove that it is a washing with water and a "*sign of remission of sins.*"

From the Constitution of the Presbyterian Church, published in 1821, pp. 144 and 145, we read:

Chap. XXVIII. *Of Baptism.* Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, etc.

Dr. Albert Barnes (Presbyterian), so justly renowned in this country for his learning and candor, in his comments on Acts ii. 38, says:

For the remission of sins. Not merely of the sin of crucifying the Messiah, but of all sin. There is nothing in baptism itself that can wash away sin. That can only be done by the pardoning mercy of God through the atonement of Christ. But baptism is expressive of a willingness to be pardoned in that way, and is a solemn declaration of our conviction that there is no other way of remission.

Dr. Hackett, one of America's most honored scholars, and one of the most eminent commentators among the Baptists, says of Acts ii. 38:

For the remission of sins we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part to the exclusion of the other.—*Com. on Acts*, p. 53.

Timothy Dwight, the greatest rabbi of Congregationalism the New World has produced, says:

To be born again is precisely the same thing as to be born of water and the Spirit. . . . To be born of water is to be baptized.

He who, understanding the nature and the authority of this institution, refuses to be baptized, WILL NEVER ENTER INTO THE VISIBLE NOR INVISIBLE KINGDOM OF GOD. Numerous quotations might be added from the various religious scholars to prove that "immersion for the remission of sins" was practiced by the primitive church, and hence is a sure mark of identity. The better the world understands the Bible, the nearer it comes to the position occupied by the Church of Christ.

HOW TO KNOW THE TRUE CHURCH.

"Prove all things; hold fast that which is good."—*Paul.*

I. COMPARE CREED WITH THAT RECEIVED BY FIRST CHRISTIANS. Then simply, "I believe that Christ Jesus is the Son of God" (Matt. xvi. 16; Acts viii. 37).

II. COMPARE NAME WITH NAME ACKNOWLEDGED BY FIRST CHRISTIANS. Then disciples, saints, household of God (Acts xi. 26; Acts xxvi. 28; I. Pet. iv. 16; Phil. i. 1; Eph. iii. 19).

III. COMPARE CHURCH GOVERNMENT WITH THAT OF FIRST CHRISTIANS. Then elders, deacons, pastors and evangelists (Acts xiv. 23; I. Tim. iii. 8; Eph. iv. 11).

IV. COMPARE ORDINANCES WITH THOSE PRACTICED BY FIRST CHRISTIANS. Then two, Baptism and Lord's Supper (Acts ii. 38; Rom. vi. 4, 5; Acts ii. 42; I. Cor. xi. 23–27).

V. COMPARE METHOD OF RECEIVING MEMBERS AND WITHDRAWING WITH THAT OF FIRST CHRISTIANS. Receiving members: (1) Confession of name of Jesus (Acts viii. 37; Acts ii. 38); (2) Baptism (Acts ii. 41; Acts x. 47, 48); Withdrawing (II. Thess. iii. 6–15).

Wherever you find a body of people practicing these things, there you find the true Church of Christ.

NELSONVILLE, O. JOHN A. JAYNE.

THE THREE INCONTROVERTIBLE ARGUMENTS IN FAVOR OF BAPTISM FOR REMISSION OF SINS.

We have three arguments in favor of baptism "for remission of sins," as advocated and contended for by us, which we regard as incontrovertible and irrefutable. We introduce them together here, not that they have never before been presented or made use of, either in speaking or writing, but that we may impress them upon the mind of the reader in such a manner that they can never be forgotten.

1. Remission of sins is to be obtained by the believing alien, either in Christ or out of Him. This must be obvious to every one, and admitted by all. If obtained out of Him, then it can not be in Him, and *vice versa.* If out of Him, then we must seek out of Him for the means or plan of remission; but if in Him, then we must seek for it there. Now, how are we to determine where it is to be found? The word of God must decide. Paul says: "In whom [Christ] we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. i. 7). Remission, then, is to be found or obtained in Christ, not out of Him. In order to obtain it, then, if out of Christ, we must get into Him; for we must be either in Christ or out of Him. As it is in Christ, the question is, how are we to get into Christ in order to obtain or enjoy the remission that is in Him? We are left at no loss here: "We are all the children of God by faith in Jesus Christ; for as many as have been baptized into Christ have put on Christ" (Gal. ii. 26, 27). It is, then, by baptism that we get into Christ, where remission of sins is to be obtained or enjoyed; therefore baptism is "for the remission of sins," as preached by the apostles and contended for by us. Hence, says Paul, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II. Cor. v. 17). The old relations in which he stood to God and his fellow-men are changed, and he occupies a new state and new relations. And how beauti-

fully coincides with this the following: "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . Knowing also, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 4–6).

2. We are said, in the passage first quoted above, to "have redemption through his blood, even the forgiveness of sins." Again, "Unto him that loved us and washed us from our sins in his own blood," etc. (Rev. i. 5). Jesus, speaking of the shedding of His blood, says, "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. xxvi. 28). "Without the shedding of blood there is no remission" (Heb. ix. 22). Most evident it is, then, from these passages, that we must receive remission of sins through the blood of Christ, as the alone-procuring cause of remission. Now, how are we to do it? By finding where the blood of Christ was shed, and coming into contact with it "by faith in his blood." Now, where did Jesus shed His blood? —In his death or out of it?—Before or after? If before, or out of His death, then we must be cleansed from our sins there; but if after, or in His death, then it must be there. John is the only one of the four writers of the "Gospels" who records the shedding of His blood, and he is particular in showing that he did not shed his blood until after he was dead or in his death: "Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John xix. 32–34). Now, since Christ shed his blood in his death, how are we to get into his death in order to obtain or enjoy this remission by being cleansed from our sins through his blood? The reply is at hand: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death," etc. (Rom. vi. 3, 4). It

is, then, by baptism that we get into the death of Christ, where alone remission of sins is to be enjoyed by "faith in his blood." Hence the water and the blood must go together, as he shed out of his side "blood and water." With this also accords the language of John in his first Epistle, in speaking of the sonship of Christ: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit, that beareth witness, because the Spirit is truth. . . . There are three that bear witness in earth, the Spirit, and the water, and the blood; and these agree in one" (I. John v. 6–8).

3. Remission of sins is also by baptism, through the name of Christ. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts x. 43). Mark that it does not read, as often misquoted, that "whosoever believeth in him shall receive the remission of sins [by faith alone];" but, "through his name." These words were spoken by Peter at the house of Cornelius. How did the believers there receive remission of sins through the name of Christ? "He commanded them to be baptized in the name of the Lord" (Acts x. 48). It was by being baptized in his name for remission of sins. Hence the harmony between the commission as recorded by Luke and the acting out of that commission by Peter on Pentecost. Jesus said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 46, 47). Peter preached "repentance" when he said, "Repent" to the inquiring penitents; and he preached "remission of sins in the name of Jesus" when he said, "Be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Acts ii. 38). In the case of Paul, also, we have the same connection between baptism, remission, and the name of the Lord. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16). Hence the references made elsewhere to the name of the

Lord: "When they heard this, they were baptized in the name of the Lord Jesus" (Acts xix. 5). "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . For as yet he [the Holy Spirit] was fallen on none of them; only they were baptized in the name of the Lord Jesus" (Acts viii. 12–16). Seeing, from all these Scriptures, that remission of sins is through the name of Christ, and that His name is inseparably connected with baptism in remission, it follows that baptism is for remission as we contend for. Thus we have three incontrovertible arguments in favor of baptism for remission of sins, which we have presented. If anything can be offered to destroy them, it will destroy remission itself! But the truth has nothing to fear. "Great is the truth, and mighty above all things, and will prevail."—J. R. H., *in Millennial Harbinger for 1847*, pp. 653, 654.

THE ELDERSHIP.*

As a rule, if the head and heart are sound, the whole body will be free from disease; it will enjoy a healthy growth, and be able to accomplish its mission. If the head is diseased, or weak, it can not perform its proper functions, and the whole body will become more or less affected. This is just as true of political or ecclesiastical bodies as it is of the human body. This principle is well understood in the literary and commercial world as well. The Church of Christ, in order best to accomplish its mission, must be the purest and best organized society on earth. So long as men can point to real defects in the organization of the church, and in its operations, just so long will the church fail to move men as it should, or command their respect.

If there is one thing that the Church of Christ needs to-day more than another, it is a *restored eldership.* By your clemency, brethren, I propose a series of brief articles on what I conceive to be a much-neglected subject; a subject that is sadly in need of attention. I only wish a more experienced hand was to guide this pencil. I shall use such aids as I can command. First, then, let the terms be defined.

The New Testament names given to the persons usually called elders, are bishops, overseers, pastors or shepherds, and teachers. These names are all used to point out the same class of officers. This may be verified by comparing the following Scriptures: Acts xx. 17, 28. Here Luke calls the same persons elders and overseers, and exhorts them to be shepherds or pastors to the flock. In Tit. i. 5-9 Paul uses the words elder and bishop interchangeably. In I. Pet. v. 1, 2, "The elders which are among you I exhort, whom am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; act as shepherds of the flock of God which is

* A reprint from the *Christian Oracle.*

among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind." Here Peter exhorts the elders to be "shepherds to the flock of God," and to take the episcopacy (bishopric) or oversight thereof. Hence it is clear that in the minds of Paul and of Peter, the elders and bishops were the same officers, and they were to be teachers and shepherds of the church over which the Holy Spirit had made them overseers.

The young reader may ask, "Why call the same officer by so many different names ?" We answer—Elder (Greek, *presbuteros*) means an *old man.* Wisdom is gained only by age and experience. And as much wisdom would be needed in guiding the church through her trials, the greatest care was to be taken in choosing men of age, and of ripe experience, for this Heaven-ordained work. Overseer (Gr. *episcopos*) means *guardian* or *superintendent.* Bishop (Gr. *episcopos*) means the same as *overseer.* It was the duty of the elder to oversee, or superintend the church in all its departments of work. Pastor (Gr. *poimeen*) is a word that is most shamefully abused. With a large class of people, almost any one can be a pastor. The young man, yet in his teens, living remote from the flock, and seeing them but once a month, is called its pastor. The word means to feed, to do the work of a shepherd. Not one day in the month, nor two, but every day ; constant *watch-care.* Teacher (Gr. *didaskalos*) means a *teacher* or *master.* Paul says the bishop must be "apt to teach." One of the high functions, then, of the bishop or pastor is to teach.

Thus we see a fitness in calling the same officer by so many names. Elders, because of their age. Bishops or overseers, because it is their duty to see over all that pertains to the best interests of the church. Pastors or shepherds, because they are to be shepherds over their flocks, "to watch for their souls." Teachers, because it is a very important duty to instruct those under their charge.

In looking out the qualities necessary to fit a man for the office of bishop, we have no guide but the New Testament. It is the ancient bishop which we wish to spy out and examine, not the modern one. If the twentieth-

century bishop is found who is as "tall" as the first-century bishop, we should thank God and take courage. The rare qualifications needed to fit one for this office, speak in unmistakable terms of the delicate duties to be performed by those who are called to the high and holy office of watching for the souls of Christians, "over whom the Holy Spirit has made them overseers."

1. "A bishop must be *blameless*," a man who can not be proven to be guilty of evil deeds. Bear in mind the strong expression "*must be!*" is understood to precede every qualification as it does the first and the last, as is mentioned in I. Tim. iii. 2–7.

2. He must be the "*husband of one wife.*" Some writers understand Paul to mean that polygamy only disqualifies a man for the office of bishop, and that he does not teach that a man must have a wife. I have no way of arriving at the meaning of Paul only by what he says. He says he *must* be the *husband of one wife.* If a man has never been married, he is not a husband at all, and hence is disqualified at this point. This position is made invulnerable by verses 4 and 5. It is said that "celibacy is not an evil." From this it is argued that it would not be a bar to the office. The same might be said of the lack of ability to be "apt to teach;" it is not a crime, but it effectually disqualifies a man. Being a novice is not a crime, but it is a bar. If the man has not been married, he has no family to rule over; no children to "have in subjection;" and hence he lacks that which is needful to develop his ruling powers; and having no opportunity to test his ability in this rare gift, the church can not tell whether he possesses the gift or not. The Holy Spirit says "prove them." At this point the unmarried man can not be proven, and the church can not afford to take the risk. It is because the church ventures so much along these lines, that we have so many wrecks of churches, and limping congregations.

3. "*Vigilant.*" Watchful of himself and of the church over which he has the oversight.

4. "*Sober.*" Habitually temperate in all things. Not proceeding with passion; calm; a man of sober judgment.

A commendable qualification that will often be called into requisition.

5. "*Of good behavior.*" An ill-mannered and uncouth man is unfit to rule the church of God. He must be a man of polite demeanor, and courteous with those with whom he has to do.

6. "*Given to hospitality.*" Such a man will care for strangers and the poor and needy. He will be the good Samaritan of the congregation.

7. "*Apt to teach.*" He should have a clear understanding of the "plan of salvation," and be able to unfold it to others. Every bishop must be a teacher. If he is not a teacher, he is not a Scriptural bishop, and had better not be trying to fill an office that the Holy Spirit never called him to fill.

8. "*Not given to wine.*" A bishop must not be a wine-bibber. He must have nothing to do with intoxicants, but to abhor them. I am sure if Paul were writing these instructions to-day he would add, a bishop must not sign a petition for a saloon, nor vote for a man who winks at the rum traffic. For, which is the worst, to sign the permit or sell the stuff? To lay the plot for murder or fire the fatal shot? I know of a church that is ruled over by a so-called elder who signed the rumseller's petition. God pity a congregation that is ruled over by a friend of Bacchus.

9. "*No striker.*" Not quarrelsome, but a peaceful man, for how can you expect the children to live in peace if the head of the family is continually on the "war-path"?

10. "*Not greedy of filthy lucre.*" He must not love money so well as to seek to gain it by base means. He must not rent his buildings for grog-shops, nor gamble on the Board of Trade.

11. "*Patient.*" Enduring many things for Christ's sake.

12. "*Not a brawler.*" Not a noisy fellow, no wrangler, gentle and mild of speech.

13. "*Not covetous.*" Not to be a lover of money.

14. "*One that rules well his own house, having his children in subjection with all gravity.*" If he has no "house" or

family to rule, how will the church know if he has the ability to rule the church of God ?

15. "*Not a novice,*" and the apostle tells why. "Lest being lifted up with pride, he fall into the condemnation of the devil."

16. "*He must have a good report of them that are without*" —without the church—"lest he fall into reproach and the snare of the devil." Such are the essential qualifications that must attach to every person who is called to be a bishop or overseer in the Church of Christ. Those who lack these qualifications, have no business to touch the house of God.

The Church of Christ is the most important kingdom on earth. "It is to break in pieces and consume all other kingdoms, and stand forever." The law of the kingdom must needs endure and be faithfully administered, if the largest results would be obtained. Hence the need of men with a combination of gifts that is rare, even in this age, and what must it have been then ? Did you ever thoughtfully read I. Timothy iii., and ponder upon the man there described? Into the hands of the men who were to be chosen as bishops, was to be committed the most sacred trust. "Watching for their souls" is a fearful responsibility. No wonder the Holy Spirit will have none to occupy this high place but the characters described. It is the first duty of the pastor, or bishop, to be well acquainted with his flock. To know them by name. To know something about how well they are informed, that he may know what kind of food they need.

The church record should be kept free from dead material. A faithful bishop will know that good and wholesome discipline is the life of the church. No organization can prosper or command the respect of the people while it carries immoral persons in its fellowship. "Keep thyself pure," may apply with great force to a congregation as well as to an individual.

It is the duty of bishops or pastors to protect the flock. If some are indiscreet and they are likely to suffer on account of it, the bishop should warn them of their danger and kindly admonish them to a little more pru-

dence. Some evil and designing person may seek to entrap the innocent and unsuspecting. Let the bishop surround them as with a wall of fire, and save them from the "snare of the evil one."

"Feeding the flock of God" is one of the important duties. Without food we can not grow. But we can not live on anything. The food must be good and nutritious. All are not able to use strong meat. Some must be fed on milk. It will require some wisdom on the part of the bishop in order to know how best to administer the food. But the feeding and nurturing must be done, or the body will be undeveloped and a weak and sickly growth will breed disease and death. "Apt to teach" does not necessarily imply that it must be done publicly. Much very valuable teaching may be done in private. A few well-chosen words may save a soul from death and hide a multitude of sins. "In season and out of season," as opportunity offers. A gentle word to a young member, a word of encouragement to the down-hearted, of warning to the careless and of "praise to the deserving." "Words fitly spoken are like apples of gold in pictures of silver," and may do a world of good to the needy.

Some, from a misconception of the ordinance, fail to take the Lord's Supper. They fear they "will eat and drink damnation to themselves," because they feel unworthy. Teach them that it is the eating and the drinking in an *unworthy manner*, not discerning the Lord's body. We need to feel unworthy, for we are; but we can feel unworthy and partake of the emblems representing the body and blood of Christ in a worthy manner, remembering why we do it, and what for.

Let the bishops fail not to encourage the young to pray, and to teach them how. It is not because of many words, or the beautiful way in which they are put together, that makes the prayer acceptable. Prayer is a petition, asking for what we need. Let the bishop instruct the church to study to know the needs and wants, and then, in the simplest way, ask God for them. Be not discouraged because the prayer is not answered when and where and how you may think it should be. God knows

best. You may be able to answer a great many of your own prayers; if so, God will expect you to do it. If you pray, "keep me from evil," don't go where the evil is. If it comes in your way, flee from it. If you pray God to forgive you, remember the answer is conditioned on your "forgiving those who trespass against you."

Some Christians seem not to derive much comfort or enjoyment from religion. They seem not to know that they are forgiven. The godly bishop may clear up this spiritual horizon, and lighten many of the burdens of life. Remind them that God says, "I will forgive," and when we do what He asks, we trust Him for the promise.

The Book says: "He that believeth and is immersed shall be saved." Saved from past sins – pardoned, justified, redeemed. The young converts need not guess at this; teach them that God plainly says so. From the time they obey Christ and are forgiven of all past offenses, they begin to live a new life. The Christian's law of pardon is repentance and prayer, so that when we lie down to sleep there need not be a sin charged against us. Oh, there is no end to the teaching a faithful and pious bishop may do in "feeding the flock of God, over which the Holy Spirit has made you overseers." Give us a restored bishopric and you will give us a restored church. God knows we need it.

Bear in mind the truth; viz.: the Scriptural elder and bishop, or shepherd and pastor, are the same person. We have abused and misapplied the word "pastor" until it has come to mean the preacher only. The preacher may or he may not be a bishop or pastor over the flock. If he is qualified to preach or teach the "word of God," and lives within the limits of the congregation, he may be a bishop in that place. If he lives remote from the people for whom he preaches, and visits them occasionally, he can not have a constant watch-care over the flock. His brief stays with them will not acquaint him with their wants, and hence he can not know how to care for them, and hence is disqualified. He can not be a Scriptural pastor under such surroundings.

"Feeding the flock of God." Suppose some of the flock became diseased? It may be for want of proper food; or it may be because the pastor has not fed them enough; or he may have fed them too much. From either cause the need of discipline may arise. If the church is not properly taught, some one will go wrong, and the work will drag heavily. Let the bishop teach the church properly, and penal discipline will seldom need to be resorted to. Public rebukes are very unpleasant, but, if rightly administered, may prove very profitable. The object of all discipline is to save the offending party, and purify the church. The withdrawal of the fellowship of the church is the last remedy. In many instances the withdrawing of the fellowship is done in such a careless and unscriptural way that more harm than good is done. Many do not know what it is to withdraw the fellowship of the church. They seem to think it is to withhold the loaf and the cup. Far from it. When the emblems pass down the seat you can not prevent the man from partaking if he wishes. Eating the Supper was not in the mind of the Holy Spirit when He taught the apostle to say, "Put away that unworthy brother from among you." "Note that man and keep no company with him."

But what is it to "withdraw from a brother that walketh disorderly"? Let us illustrate by an example. A brother walks disorderly. Some one of the bishops speaks to him of his impropriety, and tenderly admonishes him. He pays no regard to it. He is visited again, prayed with and the bishops plead with him, and warn him, with tears, of the danger and death that await him, if he shall continue in his ungodly way. And thus the bishops continue until they have exhausted every known means. They lay the case before the church, stating in detail what they have done to save the brother, but all to no purpose. Still willing to be as lenient as the welfare of the church will justify, the ruling elder says: "Brethren, after all we have done, we are willing to do more if we can. If there is any brother or sister who thinks he can save the brother, we will gladly stay proceedings until the effort is made." No one responds. What is the

next step? Shall the bishop ask for a vote of the church to decide if they shall put away this unworthy brother? This would be equivalent to voting to see if they should obey the "word of God." On the other hand, let the presiding bishop briefly rehearse what has been done, stating the results. Then with the New Testament open, let him proceed to say, "In the name of our Lord Jesus Christ, and in obedience to the command of the Holy Spirit, we this day put this unworthy brother away from among us," and close the proceedings with a solemn prayer that the brother may yet be saved.

What now is the attitude of the church toward this one? He is still a brother and a member of the body of Christ. The action of the church can not sever his relation with the church. It can only withhold its fellowship. But what is that? Let Paul answer—"Note that man, that ye have no company with him." Don't visit with him as you did. "Put him away from among you." Cast him out from your society, and from your private favors. But what for? Let Paul answer. "To the end that he may be ashamed." Would you not be ashamed of yourself if the best people would not associate with you.

But have we entirely thrown this brother away? No. Paul says, "Treat him not as an enemy, but admonish him as a brother." At proper times let the bishop seek an interview with him, and assure him of the anxiety the church still has for him. He might respond, "It does not seem much like the church cares for me, since none of the members visit with me any more." The bishop can reply, "My brother, you would not listen to the church, but by your conduct compelled us to 'withdraw our fellowship,' which means, to 'put you away from among us,' and 'keep no company with you that you may be ashamed,' repent of your wrong-doing and live a consistent Christian life. In our conduct toward you we have been very patient, as you know, and have used every means to bring you to repentance, but all to no purpose; the last resort was to inflict the Scriptural penalty, which is to 'put away the unworthy brother from among us;' this we have done in obedience to God's law; but we shall continue to

pray for you, that you may see the error of your ways and ask to be restored to the fellowship of the church." If such a course fails, there is no known remedy, and the man will go back to the weak and beggarly elements of the world, and be eternally lost, but the eldership will not be to blame.

The bishops of the church must so conduct themselves as to command the respect of the members; and their rulings be such as to impress the church with the idea that it is not a light matter to disobey a bishop of the Church of Christ. If a man having the Scriptural qualifications is called by the church to the office of bishop, he is to all intents and purposes called of God. Why not, since it is the word of God that the church follows in "looking out" the man? The church is the agent of God, in transacting all business on earth that pertains to the kingdom of God, or, what is the same thing, the Church of Christ. Then we should teach the young Christian to know that when the bishop is in the line of his duty, and he disregards, slights or disobeys him, he disobeys God. Paul says, "Obey them that have the rule over you."

We have so many bishops who are only such in name and so few who come up to the standard, that the office is in bad repute. A congregation is far better off without officers, than to be burdened as many are, with a set of incompetent men who are a disgrace to the high office. The very idea of a man filling the high office of bishop of the Church of Christ, a spiritual adviser in the kingdom of God's dear Son, who never prays in public, but who can discuss politics by the hour; or one who will tell vile stories; or visit a saloon; or drive a sharp trade with his neighbor, and then laugh about it; or sign a saloon-keeper's petition, or rent his building for a saloon. Such an idea is revolting in the extreme. The bishop who does not know who the deacons are, or does not know the names of the members, or has not seen the church record for a year, or does not know the name of the song-book used by the congregation, is, to say the least, too careless a man to occupy a responsible position. It is sad to know that all over the country you can find congregations that are limp-

ing along at a snail's pace because of such officers as above described.

Many young preachers make a mistake when they organize a congregation, by having men appointed to the office of bishop when they know but little of their qualifications. Don't think that a congregation can not live, and flourish too, without a full corps of officers. Paul and his traveling companions preached and organized churches throughout Crete. Sometime afterwards, I do not know how long, he sent Titus to ordain elders in every city (Tit. i. 5). Don't be in haste to perfect the organization. "Lay hands suddenly on no man." "Let them first be proven." In due time, if you find you have men who fill the qualifications, elect them to the office of bishop and deacon. Remember that electing them does not make them officers, no more than electing a man to be governor, makes him governor. The officer-elect must take the oath before he can enter upon the duties of the office. So the bishops and the deacons elect must be set apart to their respective offices by fasting, prayer and imposition of hands, before they can enter upon the duties of their offices.

The chief reason why the bishopric has fallen so far below par and so little respect is had for the office, grows out of the careless and thoughtless way that men are called to fill the office. Without any previous preparation, suitable to fix the mind of the congregation upon the importance of the work, and the qualifications needed to make one eligible to the office, some one says, "Brethren, we are to elect an elder this morning; will some one name a man?" A voice, "I nominate Bro. A." "Bro. A is named, do I hear a second?" A voice, "I second the nomination." The motion is put, and Bro. A is elected, Probably a large number of the voters could not name a single Scriptural qualification needed to fit one for the office. This is all that is done. No solemnity surrounds the occasion. The man is never solemnly, and in the presence of the whole assembly, and with fitting remarks, set apart to his high calling by fasting and prayer and imposition of hands. The political law does not call a

street commissioner or road supervisor in such a careless way. It is a shame that we care for the "house of God" with so little interest. It is a disgrace to the "kingdom of God's dear Son" that its citizens use so little common sense in administering the affairs of our King.

In choosing officers, let a competent committee be called to deliberate upon the matter, to take under advisement the great importance of the work, and to look out men who have the requisite qualifications for this very important lifetime work. The length of the office is, for good and sufficient reasons, during life or good behavior.

Not long since I heard a college president give an address on the eldership. It was a remarkable speech. For extravagant statements, and a wholesale condemnation of the position of our best Biblical scholars, I never heard it excelled. The principal point labored for in the harangue was the length of time the elder should hold his office. On this subject there is no direct statement in the New Testament. I believe it to be universally true that where common sense is capable of directing, the Holy Spirit never lays down a law.

The bishops or elders in the primitive church were chosen from among the old men, because, as a rule, ripe age brings a rich experience, accompanied with wisdom such as can not be found attaching to the young life.

There is but one office known to me that is more important, if indeed it be, than the office of elder in the Church of Christ. No higher duties devolve upon you, and no graver responsibilities rest with any man, than with the elder, bishop or overseer of a congregation of Christians. The consequences of faithful work, or the results of neglected duty, have to do with the souls of men, and hence is as far-reaching as eternity, and will bring joy or grief according as the work shall be good or bad. Hence we find the Holy Spirit exacting such qualifications as will eminently fit a man to hold this sacred and fearfully responsible office. The church has no jurisdiction in the matter, and hence has no right to call a man to this holy office who does not fill the qualifications.

When the church Scripturally calls a man to take his place as one of the elders of the congregation, for how long is he called? On this point the constitution of Christ's kingdom does not speak expressly. We raise the question then, what is the most natural conclusion? Let us see. The office is created by divine will. The kind of men to fill the office is specifically pointed out. Their duties are enumerated. But not a word is said about how long the man is to continue in office. I argue that the most natural conclusion to which one could come is, that he is to hold the office so long as he fills the qualifications and discharges his duties. These are my reasons:

1. The longer a man continues to perform the duties of any office, the better he is qualified for his work, unless he is hindered by infirmity of body or mind.

2. To remove a man from the eldership who is better prepared to perform his duties at the time of his removal, than on the day of his installation, is exceedingly unwise. It is exactly equivalent to saying, "We are making too rapid progress. We must retrograde awhile."

3. The apostle teaches us that these men are to be proven. If the congregation has been well cared for up to the time Bro. A is called to the eldership, there may be no need of a case of discipline in a year or more. Under such and other circumstances, it might require two or three years to prove the man. And his term of office expires just when he begins to demonstrate his fitness for the place. So that, instead of it being the time for the man to retire, it is the time to attend to the solemnities of the office, and set him apart to the work whereunto he was called, by fasting, prayer and imposition of hands. But, you might urge that the congregation could continue him in the work. Since he was elected for a term of years, and the time has expired, he can not take up the duties of the office without a re-election. This would be a useless and unbusinesslike way of doing, since he is already called to the work, and as he has been proven and found worthy, the only thing that remains is to complete the work by installing him into office.

4. By long continuance in office one becomes familiar with the work, and well acquainted with the peculiar qualifications of his fellow-workers, so that the eldership can divide up their work to much greater profit.

5. So long as the elder continues to "behave himself in the house of God, which is the church of the living God," no good reason can be assigned why he should be removed to give place to an untried man.

The brother who delivered the address on the eldership stated a sad truth when he said, "The question of the eldership is the weak spot in our management of church affairs." The chief reason is because the church is so little taught on this vital question. If the teaching advocated by this college president should become generally accepted, the eldership would dwindle into a poor, weakly, sickly plant, without life enough to command respect. Every departure from the Scriptural plan weakens the cause.

When the church was formed it was adapted to man's real needs and wants. It was not formed to meet the temporal wants of a party. It was not made for time. Its laws are not human, neither are they subject to change. The penalty for the violation of God's law is administered here and hereafter. Hence, there is no kind of comparison between our political offices in petty governments and the office in a spiritual empire that is world-wide, and is to last forever.

In the Southeast Iowa Convention an argument was used in favor of short terms of office for the eldership that was quite amusing to a good many of the delegates. The speaker was trying to show how difficult it was to get rid of an elder before his time expired. He said, "It is as dangerous to get rid of an elder as it is to cut off a man's third leg." And he pictured a scene before us of a surgeon cutting off a man's "third leg." We did not know that it was any more difficult to cut off a man's "third leg" than cut off his first leg, provided he had a "third leg." But, supposing a case that never happened, and in all probability never will happen, in order to build an argument against lifelong tenure in office, was such a

novel and sublime (?) argument that it well-nigh took the convention's breath. Then he raised the question, "Who would think of arguing that the President or Senators should hold their office for life?" and brought it down to the janitor of the meeting-house. This is almost as sublime as the "three-legged" argument. Putting the divine government, and the administration of its laws, upon a par with human government, is certainly grading the divine very low. If we had a divine law minutely pointing out what a man must be before he can be eligible to the office of President, etc., then there might be some slight comparison between the two; but, as it is, the argument, if it can be called such, is unworthy of the least attention.

Again the president says, "Lifelong office tends to arrogance." Arrogance, haughtiness, lordliness, pride, disdain and overbearing are all the same thing. A more dangerous polity could hardly exist, nor one that would more effectively disqualify a man for the office of elder or overseer of a congregation. The Holy Spirit says the elder "must not be a lord over God's heritage, but must be an example to the flock" (I. Pet. v. 3). If he violates this very important rule, he disqualifies himself for the office. The remedy is at hand. The power that gave him his office can take it from him, and must do it, if the welfare of the cause demand it. The Holy Spirit did not see fit to mention the length of office, but left it to the ripe judgment of the church to determine what would be best. If in the mind of the Holy Spirit a term of years, two, three or five, is the divine plan, as the president's argument runs, then it is a sad and fatal mistake that the Holy Spirit did not plainly say so. Why? Because we find that a large majority of the best thinkers in the church have been, and are, in favor of the lifelong office of elder, as I will prove before I get through. This proves, if the president is right, that the Holy Spirit erred in leaving this matter to be determined by the best judgment of the church. This proves too much, and hence proves nothing. If the "lifelong office of elder tends to arrogance," did not the Holy Spirit know it? And if He did

know it, why not guard this fatal place into which the church has fallen, by clearly stating the number of years that the elder must hold his office?

Again, our brother says: "It is impossible to choose wisely for so long a time." If the church understands herself, she does not choose for any term of years, long or short, but as long as the elder "behaves himself in the house of God," which is the church of Christ. As long as he fills the measure. When he comes short, and will not make amends, he is no longer fit for the office, and the cause must not suffer shame by allowing him to continue. We choose for as long a time as the qualifications last on which we based our choice. And the chances are largely in favor of a good man's growing better and better all the time. So if we knew such a man would live a thousand years, it would be wise to call him to rule over the church. If, at any time, he should depart from the requirements and qualifications on which the church based its call to the eldership, *by virtue of his own action he ceases to be the man chosen.*

Again, the president says: "Very few can hold the office without same mismanagement." He need not have excepted any, since we are all human. But this is a strong argument in favor of long-term eldership. Every mistake the good man makes is an educator. In ruling or guiding the church, he would rarely repeat the mistake. He has a carefully detailed divine law to guide him, and needs a long service to become an adept and feel at home in his work. The practice of placing a man in a holy office, where he is expected to become thoroughly acquainted with this work, and then remove him just about the time he begins to develop, is mere child's play. It is nothing less than absurd. The man proves by his work that he has a talent for this hard-to-fill place. Will the church deprive him of the opportunity to develop his talent, and thus dwarf his growth? Truly, this would be a novel way of encouraging the disciples in their "growth in grace and in the knowledge of the truth as it is in Christ."

We come now to deal with the first argument advanced before the convention in opposition to long continuance in

the office of elder. Here it is: "It is not in harmony with good common sense." Such a statement, coming from a college president, and one whom I had learned to look upon as a wise man, staggered me. I soliloquized, Have I been so grossly misled all these years? How does it happen that all my reading, for forty years and more, has been on the other side? Are all the other presidents and editors and preachers and scholars wrong, and only this president right? Possibly! Has he a new revelation or a dream? Knowing that some of our college professors, of late, are given to dreams, upon which they place more stress than they do upon revelation, I resolved that I would investigate this much-neglected subject, so I have read everything I could find on the subject. I wrote to a number of such Biblical scholars as H. McDiarmid,* president of Bethany College; W. J. Loos, editor of the *Christian Guide;* J. H. Garrison, editor of the *Christian-Evangelist;* H. W. Everest,* president of the Illinois State Normal; J. W. McGarvey, president of the Lexington Bible School, and J. A. Lord, editor of the *Christian Standard.* In all this I have found nothing that hints at the practice of the frequent election of elders in the primitive church.

In addition to the question, "What was the practice of the primitive church in this matter?" I asked them what they understood to be the "teaching and practice of our learned men on this subject from Campbell down to the present time." Not one of them says that any of our best thinkers ever advocated frequent change in the eldership. Bro. Loos says: "The teachers and clear thinkers of the Christian Church, from Campbell down, have recognized and taught . . . that, these men being called to their office for the needs and service of the kingdom, their tenure of office should depend directly upon their efficiency and ability in the office, all things being considered." "Efficiency and ability in office" puts it just where the New Testament places it. The Holy Spirit says select just such a man. Obey the command and the church will not make a single mistake. McDiarmid says: "Because some elders have claimed that their office held for life,

*Since gone to his reward.

some churches have adopted the rule of electing for a definite period. I think such cases have been but rare." McGarvey says: "It is the universal judgment of scholars that the primitive bishops and elders were elected without limitation of their time of service. Not one of our own leading men, I think, has ever entertained a different opinion." But now comes our own college president before the convention and affirms that it is not "good common sense to argue the life tenure of the elder's office." This charges the Campbells, the Scotts and the Burnets, the Looses, the Pendletons and the Erretts, the scholarly Milligan, the critical McGarvey, the Pinkertons, Munnells, Jamiesons and Challens, together with a host of noble spirits in heaven and on earth, as not being able to teach with "good common sense" on this subject.

This is a serious charge; "the unkindest cut of all." If the one is right, and the multitude wrong, what a benediction it would have been to us who remain, had the "one" anticipated the many, that all might have enjoyed the benefit of his views, and been saved the humiliation of being teachers of false (?) doctrine. The first mention of the famous old Sycamore Street Christian Church in Cincinnati, is Oct. 6, 1829. In October, 1832, at an election of officers, James Challen and B. S. Lawson were elected to the office of elder for "*an indefinite period of time.*"

But says one, "If you allow the elder to remain in office during life or good behavior, nobody will be educated to take his place when he goes to heaven, never having had an opportunity to develop talent in that direction." The Christian life is for the purpose of developing talent in whatever direction it is possible. I would keep the elder in office a long time in order that he may be the better prepared to draw out the latent powers of the church, and constitute it a body amply able to live after the old elder shall have gone to his reward.

An overseer this year, and something else next year, will never make an overseer out of anybody. It is just as difficult to get rid of an elder who "lords it over God's heritage" at the end of two years, as it is at the end of twenty; no more, no less. The same law must govern in

both cases. Restore the primitive elder, and restore primitive respect for his authority, and you will have little trouble in ridding the church of the elder who proves recreant to his trust. Restore primitive obedience to them "who have the rule over you," and very little penal discipline will be required, and it will be administered "in the name of Jesus Christ," and all the congregations will say amen. Restore the primitive overseer who will look after the spiritual interests of the Israel of God, and the Church of Christ will spring into new life, and the world will be set on fire with a zeal for God. The careless Christian will become converted, the sinner will be redeemed, and sectarianism will receive a deathblow. Give me a restored eldership, and I will restore the Church of Christ to the world as it was in the beginning.

PREACHERS AND PREACHING.

"The preacher sought to find out acceptable words; that which was written was upright, even words of truth."—Eccl. xii. 10.

If the preacher is wise, he will teach the people knowledge. If he is not wise, it will be otherwise. The wise teacher will give good heed, seek out, and set in order many things (Eccl. xii. 9). A preacher after the divine order, is a teacher, not of the plain or recondite principles of the sciences, but of the word of God. Jesus sent out His apostles to teach the world the philanthropy of Heaven; to unfold God's redemption plan; to invite man to be saved upon the easy terms of the gospel.

Every such preacher is called of God. His willingness to dedicate his life unreservedly to the service of God, and his ability to "preach the word," is his call. By proper application he may make this partnership call effectual. He must "give himself to reading, to exhortation, to doctrine." He must meditate upon these things, and give himself wholly to them. He must take heed unto himself and to the doctrine. (See I. Tim. iv.) A preacher of God's word must be a brave man, who will not be afraid to stand up, undaunted, before kings and conquerors in defense of God's truth. A cowering, cringing preacher is a menace to the cause. He must be a man of convictions, and he must have the courage to contend for his convictions. He must be a student of God's great library. It is far more profitable for the preacher and his audience if he spend the major part of his time in his library, instead of ringing door-bells and pressing brick, or holding down dry-goods boxes. The preacher who spends his time on the streets and in business houses, "cracking jokes" with the street loafer, had better be "tamping railroad ties." Such men, instead of being "sowers who go forth to sow," are blowers who go forth to blow.

A preacher should be a *man*, every inch of him. A clean man, morally and physically. A man of good habits,

temperate in all things. A man to whom the good father or mother can point with pride and say, "My son, there's a good pattern; he's one of God's noblemen; follow him and you will follow Christ." One time I went to a district convention, and, walking down the street, the first preacher I met stood at the side of the street, puffing a disgusting old pipe, befouling the sweet, pure air that God gave me to breathe, and slopping the sidewalk with his vile and nauseating tobacco juice that he vomited, first to the right, and then to the left, so as to miss the passers-by; but it did not miss the trail of the ladies' garments. Had I not known him, I might have taken him to be a saloon pimp. What an example! What a representative of the kingdom of heaven! I was almost ashamed of my calling. This man could tramp the streets for a week, and preach to a houseful on Lord's Day, while the preacher who spent the most of his time in prayerful meditation in his library, gathering some rich nuggets of truth for the people who would go to the sanctuary for the pure worship of God, would speak to a mere handful. I'd rather be the latter preacher, a thousand-fold.

At another time I had the great pleasure of hearing a preacher of national repute. He was holding a meeting in the town where I lived. He invited people to ask questions. This inquiry came, "Do you think the man who uses tobacco can lift up holy hands?" Answer—"Not if he chews the tobacco with his hands. I would like to see you find the Scripture that forbids the use of tobacco." Instantly I thought, Where's the Scripture that forbids the drinking of beer, going to a horse-race, or to a dance, or to the card-table—where? It is a shame for a preacher to thus use the word of God, even though he may do it in self-justification. The man of the world expects the preacher to be above him, in morals, in holy living and in pure example; and when he sees the preacher on a lower plane than he occupies, it would be most unreasonable to expect him to be guided by the preacher, either in or out of the pulpit. The world never goes to the clown to receive lessons in morals, nor to the acrobat for spiritual culture. The clownish mimic reveals a shallow brain or

a godless heart, and the thoughtful men of the world—and their name is legion—are disgusted and repelled, rather than drawn to a higher life, by such preachers. The "mixer" so much heard of to-day, and sought after by the would-be popular church, is a popular nuisance to any church that is longing after a higher, purer and more consecrated life. If you want goody-goody gush and sap and slop and froth and foam and feathers, get a mixer and let him compound these ingredients; then take a twenty minutes' dose about eleven and another about seven-thirty, and you will retire to sweet rest on Lord's Day night and dream of

> Being carried to the skies
> On downy beds of ease,
> All fixed up by the mixer's hand
> Who every one can please.

Can the mixer find a divine example? Not one. Jesus never tried to please the rabble; He never sought them out. The mob went where He was, but the reverse, never. When the rabble and the avaricious money-getter came to His Father's house, Jesus did not fawn and fondle over them, and invite them back again, but with a whip of cords He drove them from His presence, branding them as a set of thieves. There is not an example on record of an apostle, or an evangelist, ever mingling with the popular throng to draw the people after them. They had no claptrap devices with which to inveigle the people. With them the "gospel was the power of God unto salvation," and if the people would not be drawn by this, they must perish, and no known power could help it. Certainly the preachers would not be responsible for their loss.

The preacher who is all the time trying to find out which way the wind blows, and when he finds out, falls in and goes with the current, is a policy man; a time-server; a thief, stealing the livery of heaven in which to serve the devil. Driftwood and dead fish float down-stream; it takes life and activity to stem the current. The fact that a man is good, is no evidence that he is called to preach. Some men are so good that they are good for nothing. They never can correct an error for fear of hurting some

"tenderfoot," and if he should by accident give a much-needed rebuke, he will apologize and ask pardon the moment he finds that somebody is the least bit stirred up. Somebody has said, "Don't preach if you can help it." And he might have added, don't preach if you can, and not correct the errors in the church and rebuke sin in every form and everywhere. That would be the whip with the cracker left off.

In the scheme of redemption the faithful preacher stands next to Christ, and between Christ and the people. His is a message of love and mercy; but while proclaiming the goodness of God, he must not forget His severity (Rom. xi. 22). His it is to make known the terms of admission into the church and into heaven. Hence, he has the saint and sinner in the church, and the sinner out of the church, to deal with. The preacher spreads a large table, and all are invited to come and dine. What does not suit you may satisfy the cravings of some hungry soul. He preaches to the gray-haired saint, and to the hoary-headed sinner, both in the same pew. He discourses to the polished scholar, and to his little boy by his side. Must he starve the boy that he may show his skill in feeding the learned? It is far harder work to preach to the boy than it is to his father. Give me time, and my library, and I can construct an argument that the learning of the world can not tear down; but to build a discourse upon a level with the boy's mind is the harder task of the two. In this age it is easy to be profound, but hard to be simple. The reason there is not more preaching to the children is because there are few who understand the art. Brethren, here is a vast field, and almost entirely unexplored. Work it. It is full of gems of brightest hue.

Once I preached a practical discourse. A brother heard me for the first time. He was displeased. The next day I was down-town and a brother came to me, extended his hand, and said, "I sure did enjoy that sermon yesterday; it did me so much good." From the remarks of these two brethren, I read their characters, as wide apart as the poles. One wanted to be let alone in his sins, and did not wish to hear of duty, because it spoke of a debt he owed.

The other was hungering to know these things, that he might grow in favor with God. What is the poor preacher to do but to please himself because he pleases God? If the preacher knows his people, he knows what they need, and should be prompt in administering the needed medicine, without fear or favor. A preacher should be social, at the same time exercising care not to abuse this power, lest the people be drawn to him rather than to Christ. This is some preachers' power. Others draw the people because they can paint word pictures, and soar among the stars, but they light on the earth like common men. Others attract the thinking people because of their ability to "preach the word," and unfold the Scriptures in all their beauty and marvelous simplicity. This is the Bible preacher, *the noblest work of God.* The man who will build for time and for eternity. The man who will command the respect of all respectable people. The preacher whom every young preacher should strive to imitate. This is the preacher who would blush at the thought of getting down in the dirt for one moment, that he might "draw a crowd," the preacher who will never trail the gospel banner in the dust, nor lower the dignity of the pulpit to catch some half-converted money king. Thank God, we have many such preachers, who stand upright, and seem to realize the fact that they were made in the image of God, and the great need of preserving the image.

There is room for more preaching. "Go . . . preach the gospel to every creature. He that believeth and is immersed shall be saved; but he that believeth not shall be damned" (Mark xvi. 15, 16). "Preach the word" (II. Tim. iv. 2). According to these two Scriptures, one by Jesus, and the other by one of his ministers, preaching the "gospel" and preaching the "word" is the same thing. But what is preaching? It is pronouncing what is called a sermon. But what is a sermon? Dr. Phelps, in his "Theory of Preaching," defines it as follows: "A sermon is an oral address, delivered to the popular mind, on religious truth contained in the Scriptures, and elaborately treated with a view to persuasion." Is this definition correct? By comparing it with the Book of Acts

you will find that it is. This book contains the inspired preaching of the apostles. Their only theme was conversion. They dealt not in the popular topics of the day. They had a message, and they delivered it red hot from heaven, and it went home to the heart. Their preaching was, and is, an inspired commentary on the Lord's commission, and leaves not a doubt about its meaning. Their preaching was a practical application of the law of pardon, and explains the rule of conversions.

The Book of Acts is the preacher's handbook, and contains a full development of the plan of salvation as unfolded by these Spirit-guided apostles. Nothing can be safer, then, than that the preaching be ordered after the divine pattern found in Luke's commentary. According to Luke's definition of a sermon, we have in these degenerate days many speeches delivered from the pulpit that should never be dignified by the name "sermon." The title is too high-sounding; it does not fit the case. Neither should they be called sermonettes; but *haranguettes*, to which a man might listen until he was gray with age, and die without knowing what to do to be saved.

The pulpit has come to be the most abused piece of furniture in the world, and multitudes of men have lost all respect for it. Sectarianism must account for a large part of this sin. It is a departure from the "old paths" marked out by Dr. Luke, and hence does not harmonize with New Testament teaching, but leads to confusion and doubt. Sectarian preaching has no proper conception of the right divisions of the Bible, but would point the inquiring sinner to the Psalms of David to find an answer to his question, "What must I do to be saved?" as quickly as to the Book of Acts, which is the book of conversions, and is the only book in the Bible that answers the sinner's inquiry. The preaching that does not recognize this fact is based on the "doctrines and commandments of men." This is leaning on a slender reed, for Jesus says to such, "In vain do you worship me" (Matt. xv. 9).

Some preaching ends with baptism, leaving the work less than half done. Where preaching to the alien ends, which is at his baptism, preaching to the converted man

begins, and must last as long as the church lasts. "Teaching them" (the converted) "to observe all things whatsoever I have commanded you," says Jesus. This part of the preaching is too much neglected. The preacher who is satisfied with his work when he baptizes the people, does not know his New Testament, or, knowing it, does not follow it. It is easy to recruit an army; but to drill and discipline and take it safely through a long and arduous campaign is the work of years. One book (Acts) tells us how to come to Christ; it takes twenty-one (from Romans to Revelation) to teach us how to abide in Him.

The preaching that trains the babes in Christ, feeding them upon "the sincere milk of the word, that they may grow thereby," is the most valuable preaching. Such preaching will organize and discipline an army, so that "one can whip a thousand, and two put ten thousand to flight." Preaching is a curious business, chiefly because the people are curious. One regards the best preaching as little better than chaff; another, the poorest preaching, as the best he ever heard. It must suit everybody, at all times, and under all circumstances, or it is "poor stuff." If the preaching or teaching should descend to the level of the child mind, somebody will shrug his shoulders and say, "Well! well! does he regard us as 'kids'?" If it should soar above the Sunday-school, some are ready to say, "How will the children ever learn their duty?" And so it goes. If the preaching is good, bad or medium, that all classes may be ministered unto, it is the butt of somebody's ridicule or sarcasm; it is the joy and praise of some consecrated heart who sees and appreciates the situation.

Preaching is hard work because there are so many large and old babies to be carried, and weaklings to be nursed; so many crutches to make for the lame; so many eyes to make over, and ears to fix; so many cases of softening of the religious brain, and an alarming prevalence of *Sabbaticus mordicus*, which, being interpreted, is Sunday sickness. The preaching must be suited to all these ills, and heal all these diseases, or it is counted as little better than nothing.

And, as if all this were not enough, the lack of ability to appreciate good preaching comes trooping in, and what will we do? Shall we have bad preaching? No! Shall we have no preaching? "Go preach," is still of binding force. We are told that when the Shah of Persia was in London, they took him to hear Beethoven's "Ninth Symphony." During the tuning of the orchestra he was delighted; he listened eagerly to the babel of strident noises, and pronounced it the best music he had heard since he had left Persia. But when the "Symphony" was begun and the great hall was filled with celestial harmony, the Shah sat uneasy in his seat, and was glad when it was over. The Shah's indifference to good music was not because he was opposed to it, but because he could not appreciate it. The reason for this may have been that he had no opportunity to cultivate a taste for music, or that, having an opportunity, he purposely neglected it. If the latter be true, then his indifference was highly censurable. The only remedy for indifference, and the lack of ability to appreciate, is to educate the hearer. If this can not be done, all the preaching on earth will not meet the case, and the comforting thought is, the man will be saved on the score of irresponsibility.

Let the preaching be with all authority, being backed up by the word of God. Speak as the Bible speaks, and the preaching will be by inspiration, as it was when it came fresh from the apostles. Let the preaching be after the Jerusalem pattern, and the preacher will be Spirit-guided, as were Paul, Peter and Philip. Let the preaching be with a view to calling men from darkness to light, and from the power of Satan unto God, and blessings will follow the good work. Preach the gospel. Hold the people to the divine pattern. Let there be no departing from the faith. Paul prophesied the coming of a time when people would turn away their ears from the truth, and would be turned unto fables. It seems that we are seeing this prediction fulfilled. Our plea, "Back to Christ," needs to be emphasized just now. Upon this subject one says:

The Christ of the New Testament is the Christ that the world needs; and the sooner preachers imbibe the sentiment of Paul and determine to know nothing but Christ and Him crucified, the better it will be for all concerned. Paul had to meet the philosophers and disputers of his age, and he met them with the plain story of the cross. His preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. He did not attempt to harmonize the gospel of Christ with either Jewish prejudices or Greek philosophy. He was invested with a message from on high, and he sent that message straight to the mark without deviating a hair's-breadth. He understood that the gospel is God's power to save men, and that nothing can take its place. With him the matter was too vital to allow of any dealing with side issues. His one aim was to save people, and he preached only that which has power to save. Had he done otherwise he would have belittled his calling and dishonored his Lord.

The world needs now what it needed then, and the notion that what suited that age does not suit this age, is a snare and a delusion. The gospel being God's last dispensation of religion to men, it is suited to all ages and generations alike. It needs no revision, no addition, no alteration of any kind; and to the extent it is modified, to that extent it is injured in its ability to accomplish the mission upon which its divine author sent it. It pleases God to save believers by the foolishness of preaching the gospel which was given to men in the days of the apostles, and no other gospel can accomplish the desired result. This gospel declares that Christ died for our sins according to the Scriptures, that He was buried, and that He arose from the dead the third day according to the Scriptures. This is the gospel that Paul preached, and the same gospel must be preached now by all those who wish to honor the Lord and save souls. No characteristic of this age demands the least change in this heavenly message, and no change can be allowed. In a plain, simple way let this story be told now, just as the apostles told it, and the world will soon learn to give heed to it.

In the beginning inspired men preached this gospel in its simplicity, and according to the command of the Lord made this proclamation to those who heard: "He that believeth and is baptized shall be saved." There is no demand for any change in this proclamation to adapt it to present conditions. From the standpoint of sin and salvation, conditions are now precisely what they were when Christ gave the commission; and if that commission was adapted to that age, it is adapted to this age. Let it be

observed that the apostles were simply to declare the Saviour's proclamation, and not explain it. Preachers of this age sometimes appear to think that they are commissioned to explain the Master's amnesty proclamation, and hence they are not content to simply declare it. Their explanation is about as follows: "He that believeth is already *actually* saved, and will be *formally* saved when baptized." This is an effort on the part of human wisdom to transcend divine wisdom. It is an assumption upon the part of men to know better how to present the plan of salvation than the Lord Himself. . . . The kind of preaching that this age needs is the preaching that tells people what to do to be saved, and tells them in the language of the Book.

Fellow minister, do not forget in your preaching that the church itself needs conversion, and that she will never accomplish her mission in the world till she becomes more spiritual and less worldly-minded. There are multitudes of unconverted people in the churches who never have an anxious thought about the welfare of the cause of Christ, whose god is their appetite and whose end is destruction if they do not repent. Do not preach to get people to join the church. There are too many in church now. We have worked so long in addition, that we seem to have forgotten the use of the rule for subtraction. Subtraction comes after addition; let us advance. Men and women come into the church with very crude ideas of their new relation, and the obligations they have taken upon themselves. They need teaching; and while the heart is warm with their new love, is a good time to instruct them how to be good citizens of Christ's kingdom, into which they have just entered.

Mr. Campbell once intimated that the time might come when there would be "all sorts of men, preaching all sorts of doctrine." If this is not being fulfilled just now, we are unable to draw a correct conclusion at this point. It is useless to enumerate the "fads" and the follies that are afloat to-day, of which Dowieism, Christian Science, *actual* and *formal* remission, are samples. Any mountebank, with any wind of doctrine, can get a hearing to-day, because the people have "itching ears." This is a sad commentary on the human family. Every faithful preacher

will steer clear of all this nonsense, and be content to order his preaching by the divine rule, and "speak where the Bible speaks, and be silent where the Bible is silent." "These will be acceptable words, even words of truth." M. M. Davis says:

Several months since, at the request of our Y. M. C. A. secretary, I spoke to the Association on the proper division of the New Testament. I used II. Tim. ii. 15, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth," as a text, and my treatment of it was that which made our fathers famous on this point almost a century ago. It was that peculiar treatment then in constant use by all our preachers, and by none others, showing the perfect adaptation of the Book to the wants of man. It then created a revolution in religious thought and won multitudes to the simple gospel of Christ, and it will do the same thing to-day if we will preach it as they did. The address was heartily received by the Association, and I have been asked to repeat it to them. On the 8th inst., at Ennis, the secretaries of the State asked me to give it to them. I did so, and think I never had a speech more heartily received. Now for the "pointer." Let our preachers preach the old gospel as our fathers and the apostles did, and the old-time results will follow. The world wants it. Theological speculation and sectarian hair-splitting have had their day, and this sensible, practical populace which fills our pews will have no more of it. Denominationalism wants it. At least, many of them, and they of the best, want it. This is clearly evidenced in the above incident. Give it to them or they will never get it, for no other pulpit has it. Our people have it. Our own people want it. Here and there I sadly confess you find a few who do not, but the rank and file of the church do want it. If you doubt this, give them a few sermons of the Ben Franklin type and you doubt no longer. Also look over our pulpits and see the men who are most securely in their confidence, and this conclusion will be strengthened. And God wants it. When the Lord left them, he told his apostles to "preach the gospel" to a lost world, and they did it, and in doing it they turned that world upside down and flooded the dark places with the light and joy of life. In a word, let every preacher resolve now on the threshold of the new century to preach the simple gospel of Christ with all the power that God has given. Preach it faithfully, kindly and courteously and the Lord will give us a good victory.

In the city of Oskaloosa, Ia., I had a similar experience, only my sermon was published in *Our Young Folks*, and fell into the hands of the Y. M. C. A. Brethren, let us preach the old Book more. The old Jerusalem gospel will tell.

Let the young preacher guard against becoming discouraged because his preaching does not suit everybody. Jesus and the apostles came very far short of pleasing the people. The preaching that is true to the word of God will cut off a good many ears, but the command is, "Preach the word." They who love pleasure on the Lord's Day more than they do the house of God, will not like your preaching. To please such, you will displease God. Which will you do? If you are striving to shape your preaching so that it will please everybody, you are not fit to preach (Luke vi. 26). Men who think more of their fraternities than they do of the church, will shun your preaching. And the woman who thinks more of being a Daughter of Rebekah than she does of being a daughter of the Lord, and studies her lodge ritual and has it committed to memory, but could not repeat a dozen passages of Scripture, will not like your preaching. But you are commanded to "reprove, rebuke and exhort." If you would have your efforts please this class of people, don't point out duty; don't teach; don't preach; just talk, say pretty things, and make them laugh. Send everybody home with an approving conscience, and your preaching will be acceptable to the popular throng; your chapel will be filled, but heaven will be less populous by the number that might have been saved if you had preached Christ and Him crucified.

In preaching it is far better to make a mistake on the safe side. "Preach the word." Preaching that hits nothing and nobody is absolutely worthless. If you preach righteousness, you hit somebody. If you preach temperance, you hit somebody. Preach against the saloon and you hit somebody. The dance-hall, the card-table, Sunday visiting, reveling, dram-drinking, swearing, fraternities—speak against any of these, and you hit somebody—the sinner in the church, and the

sinner out. Why is the faithful preacher continually "roasting" somebody, as it is now called? Because there is always somebody who needs it. Correction is an every-day work. But your preaching will not be popular if it is in line with apostolic injunctions. What will you do? "Choose you this day whom you will serve," whether God or the world.

PERILS OF THE CHURCH.

[Read before the Southwest Missouri Preachers' Institute, Aurora, Mo., 1900.]

DEAR BRETHREN:—My humble attainments often deter me from giving what I deem wholesome advice, or venturing into unexplored seas. For more than forty years I have been watching what we are pleased to call "Our Movement." For about thirty years I have, in my humble way, been presenting its claims to the people. But few of the "Old Guard" are left. The men who stood picket when the army was small may be counted on your fingers. The rest are "sleeping in their low green tents whose curtains never outward swing." Let us stand with uncovered heads in the presence of these illustrious dead. I love the cause for which they battled. I love to read of the old battlefields where the word of God was their only weapon, and loyalty to Christ the only battle-cry. They began the recruiting of what has grown to be a mighty army for conquest in the name of Jesus. They believed in expansion, and they made God's leafy groves resound with the imperialism of the Messiah, until His supreme authority was acknowledged by many a heart that was longing for a clearer knowledge of the Christ. Their conception of what the church ought to be was so clear that they never dreamed of the "perils" that confront it today. I am called upon by our Program Committee to point out the dangers that threaten us.

We have grown from less than 120 to be more than 1,200,000 strong, and we are growing at the rapid rate of more than ten thousand per month. Our educational facilities have been multiplied until one might think we had passed the danger-line. But when we cry, "Peace and safety," then swift destruction may be upon us.

We have maintained, so far, our unity as a people, and *think* we have demonstrated the possibility of Christian union on the foundation of apostles and prophets and of maintaining the unity of the Spirit in the bond of peace

without undergirding the ship with the chains of human creed and dogma. We have had, it is true, our share of cranks and apostates, but not more than our share. Our progress has been a vigorous and healthy growth, with no dry seasons and no grasshopper plagues.

How has this success been achieved? First of all, we have relied on a plain and strong presentation of the primitive gospel with its commands and sublime motives. We have relied on the certain, the unquestioned teachings of the word of God. In the second place, we have not preached our opinions or theories. We have been as remarkable for what we have not preached as for what we have.—*Everest.*

Shall we continue the plan that has won such splendid victories, or shall we leave the true and tried, and resort to experiments? The alchemist who, after long trial, finds the pure metal in the bottom of his crucible, need no longer to experiment. The time has come to use the fruit of his patient toil. The splendid victories accomplished by the primitive church, with no guide save the word of God, ought to teach us that it will be perilous for us to try any human expedients.

In the early days of last century an inspiration seemed to seize upon a number of God-fearing men of "different names and orders." They saw the sad condition of the religious world as they never saw it before. They saw strife where peace ought to reign, divisions where unity should dwell, and false teaching where Christ only should be taught. They saw the army of Satan marching in one solid phalanx against the cross of Christ, and they were filled with alarm. That something was fearfully wrong they could not for one moment question. How to right the wrong was the problem of the hour. They sat down to the work of its solution with a firm and unshaken trust in God. That there were too many churches was a foregone conclusion. That the New Testament said nothing about them was too plain to be denied. To form another church would only increase the difficulty. To reform the denominations would leave them denominations still. The only thing left for them to do was to labor for the restoration of the church as it was when the apostles left it. It must be admitted by all that the New Testament church

was formed just as God would have it. That inspiration guided the apostles in the "Planting and Training of the Church," none can deny. This divinely organized and inspiration-guided church was left as a model for our imitation. From this divine standard the church gradually departed until the apostasy came. To restore the church to the original pattern was in the mind of these men a consummation devoutly to be prayed for. To accomplish this much-needed work, the New Testament must first be restored to its original place. It must be accepted as the only and all-sufficient guide. The Bible, the only directory: *Jesus is the Christ, the Son of the living God*, the only creed. With supreme loyalty to this creed, the work was well begun.

One of the greatest perils—in fact, *the peril*—that confronts us to-day is a growing disposition to "let up," just when we should "hold on." When we surrender the stronghold where we have won all our victories, and routed the enemy, foot, horse and dragon, we have surrendered everything.

Losing sight of our distinctive plea is an element of weakness that is painful to contemplate. And the pain is increased when we remember that our zeal is waning just at the time when victory is in sight. Let me quote from some greater men than your humble servant: "Unless we have a distinctive plea, we have no right to exist." "The day we become like the denominations around us, that day ends our right to exist as a distinctive religious people." "If we have a distinctive plea, in that consists our strength. I believe our distinctive principles are made less prominent in our pulpits now than formerly. I do not mean that our preachers should be always on 'first principles.' Very far from it. But I do mean that all our members should be deeply indoctrinated in the things that distinguish us from other religious peoples."

The members of the church, and especially the young, should understand *why* they occupy the position they do. The onward march of time will soon carry the young Christians into the pulpit. They will be the bishops and deacons of the church, "who must watch for the souls of

their flock as those that must give account, that they may do it with joy and not with grief." I have been looked upon as an alarmist many times for stating the substance of the following quotation from the *Christian Standard* for Oct. 26, 1894:

But we have arrived at a critical period. A new generation has arisen which knows not the stress of battle for principles; a generation that is reaping what the fathers sowed with tears. They have come upon the scene when elegant church houses open their doors to welcome them, and when the voice of the old plea has largely ceased to ring in the pulpit. Our young people, consequently, have got to look upon the sects as, after all, not so very much different from ourselves. They meet in worship and in preaching; we meet in worship and in preaching; and what is the difference between us anyhow?

If our young people can not tell the difference now, and the same teaching or lack of teaching continues for fifty years, there will be no difference worthy of mention. What is the difference between us and the sects? Hear the *Standard* again:

Go among the ordinary young church-members and ask that question and see how many can answer it intelligently. They see a superficial resemblance; they do not comprehend the fundamental divergence. They are largely ignorant of first principles. The basal truths have not been taught them.

Not long since I made this same statement in the *Oracle*, and a young brother gave me a most unmerciful lampooning for my ignorance. I commend him for his zeal, but deprecate his want of knowledge. The quotations are as true as the gospel. I could quote others, but it is needless.

If our young people are largely ignorant of first principles, these fundamental truths not having been taught them, and this shall continue until the church falls into their hands, what will it be? A thing that will fall to pieces of its own weakness; an organization with no distinct purpose in view, save what is in common with sectarianism. Our people must understand why they occupy the position they do. This is vital to our existence. Take from us the reasons why we exist, and you take our very heart's

blood. When our people begin to believe that sectarianism is about as good as Christianity, the days of our usefulness are numbered. There is as much need to-day for the proclamation of first principles as at any time since the apostasy.

With the work of restoring primitive Christianity well begun, we must push it on to completion. That we have under God accomplished wonders in a short time the world admits. Creeds are crumbling, sectarianism is becoming odious, party names are less binding, the New Testament is assuming its wonted place, and the powers of the enemy are being shaken as never before. While the opposing power is wavering, is just the time to get in our most effective blows. It is just the time when we can least afford to slacken our energies.

Our work, brethren, is to restore primitive Christianity, or it is nothing. Touching this I have not a shadow of doubt. Is there need for this work? It is an insult to our Lord to question it. Is it time? The time is ripe and great. Has the Architect given us a model? Look to the New Testament and see. Look at spiritual Jerusalem as it existed (if you can find it) previous to this century. It lay in ruins. Its streets were filled with rubbish; gates consumed by fire; its walls torn down and overgrown with poison vines. Almost every mark of identity erased. Look upon this picture which is below the real, and ask, Was there anything to do when "our fathers" began the work of rebuilding the walls of spiritual Jerusalem? A tremendous work.

Was it important? It was as important to restore the church as it was for Jesus to build it. Then its restoration is as divine as its conception. These brave workmen had a divine pattern and a little willing material with which to begin work—the balance of the material lay in wild confusion on every hand; they believed that "one man with God on his side was a majority." With hearts burning with zeal for truth as it is in Jesus, they went to work. They believed that the Church of Christ in the beginning, when everything was given by inspiration of God, was just such a church as Jesus wanted. Had He

wanted something different, He would have made it otherwise. He who saw the end from the beginning so framed His church as to meet the wants of His cause in all ages and in every clime. This being true—and I see not how it can be denied without impeaching the Divine—it follows as clear as a demonstration that if we restore the church in all respects as it was in the beginning, this work will meet the divine approval. It can not be otherwise than the very thing God would have accomplished. If this is not true, then we are without proof that God would look with favor upon the observance of any divine precept.

If the Church of Christ was well pleasing to the Father in its perfection, it would be well pleasing to Him if the perfection was restored. I see not how this can fail to meet the approval of every lover of New Testament Christianity. That the work of restoring the church is a divine work none can deny—and admit that the church is a divine institution—without claiming that it is as pure in teaching and practice now as when it came from the hands of the apostles. This no rational mind will affirm.

The same needs exist to-day that did when our fathers began this important work. There are multitudes who have not heard the New Testament plea. "The gospel is a permanent means to meet the universal and permanent wants of the soul. God is the same, sin is the same, want and woe the same, and death the same. The problem of human life and destiny is the same in all ages, and it demands the same solution." And the New Testament contains the only solution.

The methods pursued by the godly men who put this restoration movement on foot made it fruitful as no other movement ever was, since the great Pentecost. "Now, shall we still continue this method, or has the time come when it will no longer succeed? Have we reached such a barrier to our march that we must right-about-face and fall back to the starting-place? Have the times so changed, have we reached such a point in the progress of science, and have we so exhausted our resources, that new doctrines and new measures, as well as new men, are demanded?" In thunder tones I answer, *No!* The older

the measures, the better, until we stand on the Mount of Transfiguration and hear the Father say of His Son, "Hear ye him." New methods, new measures, new doctrines are the "perils" of the church. Let us go back to the grand and awful time when all the values of the wonderful life of Jesus were converging into one blazing focus of infinite grandeur, and when the infinite Father swept the hilltops of Judæa with the breath of His omnipotence, and sent the reverberations of His voice echoing through the halls that heard the trial of His Son, and over the silent hills that saw Him die, and there receive our inspiration, and learn our lessons. Anything newer than the gospel of Christ is dangerous; it is perilous.

The work of restoring primitive Christianity lays the ax at the root of the denominational tree, and every sect and party must feel its keen edge. Since the church in the apostolic age did not contain sects and parties, it follows then that when the church is restored as it was in that age, it will be free from all denominational peculiarities. With the New Testament in hand, and loyalty to God in our hearts, let us pray and preach for a restored church.

This, brethren, is the strength of our plea. It is the armor of eternal truth, more impenetrable than the shield of Achilles. It is a sad fact that this Heaven-ordained work is not being pushed to-day with as much force as the cause demands. Not long since a preacher in one of our leading religious papers made light of the phrase we use so much; viz.: "Our Plea." The Campbells, the Haydens, the Erretts, the Pendletons, the McGarveys, the Pinkertons, the Plattenburgs and the Procters, and an army of such grand and mighty spirits, were justly proud of "Our Plea," because it was born of the New Testament, which was born of God; but a young man can scoff at it.

Now and then comes a statement from the press and pulpit that carries with it the thought that sectarianism is about as good as New Testament Christianity. Some are even bolder than this, and affirm that a certain church that did not so much as have an existence until the six-

teenth century after Christ is a church of Christ. Again, we hear it said to-day by some of our brethren that sins are remitted before immersion into Christ, and repentance precedes faith, and John iii. 5 has no reference to water baptism, and in some places the "pious unimmersed" are received into fellowship. A good man, and one of our leading preachers, lately closed a meeting in a town where sectarianism abounds, and in reporting his meeting he said: "We were not opposed or antagonized by the members of the other church." Note the expression, "the other church." Did Jesus and His apostles ever escape antagonism? They did not, and why? They had something to preach that antagonized, and they preached it. We have the same gospel to preach, nothing more, nothing less. The reason the brother was not antagonized was because there was nothing to antagonize. Where is the brother who has been preaching for a quarter of a century that does not know that if you touch sectarianism, it will strike back just as sure as light repels darkness? And if you do not assail the arch-enemy of the church, what is your mission?

One of the perils of the church is an effort on the part of the preacher to send everybody home with an easy conscience. His method is popular, and it increases the cash receipts; but it is perilous because it is disloyalty to Christ, and is dealing unfairly with immortal souls. Had Christ and His apostles catered to the whims and winked at the false doctrines of men, they would not have been crucified or beheaded, but what would have become of the church? It would have perished in its conception.

The doctrine that calls in question the authority of the apostles is perilous.

At a congress of Baptist preachers in Chicago, not long since, the question whether the authority of the apostles was equal to that of Christ was gravely considered. The cry, "Back to Christ," is often used as implying that we may sweep by the apostles and consent to learn of Jesus only; as implying that the Sermon on the Mount is of more authority than the apostolic discourses or the Epistle to the Romans; as implying that the sterner teachings of the Epistles are to be toned down, or wholly

suppressed, by the love and compassion of Jesus. It is denied that the example of the apostles in planting and organizing the church is any precedent for us. It is claimed that Dr. Lyman Abbott, and others like him, know better what doctrines and ordinances are needed by the church in these modern days than did the apostles. Have we not made great progress since those far-away times? Is not inspiration a living force in the church, and are not our great divines inspired—somewhat? The idea that those old Jewish writers are to dictate to this scientific age is absurd!—*President Everest.*

This lessening of apostolic authority is a peril akin to infidelity. It is an earthquake that threatens to reconstruct the great truths upon which we have ever relied and held sacred. If the apostles do not speak with authority, what do we know of Christ? Does not a knowledge of Him come to us through the apostles? Did they not write the Gospels? Did they not speak as the Spirit gave them utterance? If not, they were inadequate to the task of presenting God's truth to a lost world, and the whole temple of gospel doctrine tumbles down upon us and the entire gospel system is wreck and ruin.

To question the authority of the apostles is to doubt the only divine endorsement of the Old Testament; for they affirm that Jesus endorsed it as the word of God. Why go up to Jerusalem to confer with the apostles if they do not speak with divine authority? How can we get back to Christ if the apostles do not show us the way? And since the other sacred writers speak with the same authority as the apostles, it follows that if we question the authority of the apostles, we are left without any evidence that there ever was any Christ. Brethren, are we not in perils among false brethren? These are not the times when we should lower the standard of apostolic authority. If there ever was a time when we needed to hear the word of the Lord sounded above the theories of men, that time is now. Let the apostles speak on!

One of the perplexing, poisonous perils that is stealing in upon us, and threatning to rob the church of her power, is worldliness—a lack of spirituality. A Christian hobnobbing with popular amusements, and spending hours

of precious time playing the devil's games, is enough to cause the church to put on her weeds of mourning. At the closing up of the third, and the ushering in of the fourth century, the church tried the fearful and perilous experiment of playing with the world; and the church of to-day ought to profit by the experiment. The emperor and the bishops of the church in Rome were anxious to add the heathen to their numbers; but the pagans were loth to give up their worldly games and amusements. Rome was the largest city in the world, and why not have the largest church? The heathen were invited in with certain of their worldly amusements. The church multiplied in numbers, but it resulted in a fearful spiritual subtraction. As the heathen, burdened with the world, the flesh and the devil, came trooping in at the front door, righteousness and joy and peace, clad in sackcloth and ashes, went out the back door to weep over the awful calamity. The church lost her power, and, what is saddest of all, she has never again regained it, and never will while she invites the devil to a seat in the church. A Christian playing progressive euchre or whist! A Christian handling the gambler's tools, and playing for a prize—a cut-glass ornament, or a silver cup, or a ring! Gambling, for which the last mother's son and daughter of them ought to be indicted by the grand jury for the violation of the law to enforce good morals. What greater peril could befall the church than that which robs it of its morality, and sends it into the world a hiss and a byword, and a stumbling-block in the way of the honest, moral and law-abiding sinner? Brethren, we must correct these evils if we would preserve the purity and power of the church.

One of the great perils of the church is a lack of wholesome discipline. How perilous it is to have a traitor in the camp, or one leprous with sin. The preacher, and the Bible, our guide, pleading for a pure life, and the church a sepulchre for rottenness and dead men's bones. The beer-guzzler leading the choir, and the guttersnipe's name on the church roll. The man who made himself rich by making his neighbors and his neighbors' boys, drunk by retailing poison to them over the doggery bar, promoted

to the sacred office of bishop in the Church of Christ. The district evangelist hiring his boy out to work in a saloon, and himself treating his own brethren to the drinks. The bishop's son, and a member of the church, wallowing in the drunkard's vomit, and guilty of the vilest immorality. A member of the church procuring a barrel of whisky, and retailing it to men and boys to help them on in their Christmas holiday sprees. These, and many lesser infractions of the divine law, all fell under my own observation. The evangelist was dealt with, but none others, to my knowledge. How perilous to the prosperity of the church is such ungodliness, when found within her own fold.

I once held a meeting for a church where there were four or five cases of adultery in the congregation, and there had never been an effort made to bring about repentance, or to rid the body of the putrefying sores. It almost makes one blush to think of the pulpit inviting the good, moral man or woman, of clean record, to come into the church and associate with and fellowship such disgusting rottenness. We need an Ezra in the camp to thunder the law of God into the ears of the people, and strike them dumb with the lightning of God's wrath and righteous indignation, because of such inexcusable carelessness in caring for the "house of God, which is the church of the living God, the pillar and ground of the truth." Jesus used a scourge with which to cleanse His Father's house. Shall we be less patient, less careful, in caring for His spiritual temple? Not if we would rid the church of this peril of all perils, put the leper out of the camp and thus lessen the peril of a spread of the disease. The word of God gives us a strict rule of quarantine, which, if enforced, will put out, and keep out, these impurities that so imperil our holy work. "Therefore put away from among yourselves that wicked person" (I. Cor. v. 13). "Note that man, and have no company with him, that he may be ashamed" (II. Thess. iii. 14). Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (II. Thess. iii. 6. See I. Tim. vi. 3; Tit. iii. 10).

By the careless way in which we administer the affairs of the Church of Christ, we are imperiling the souls of men and women who would love to be Christians, but stand appalled as they gaze upon the corruption that is suffered to corrode the body of Christ. Discipline is almost a lost art, and it is one of the fine arts too. The Holy Spirit has taken great pains to make it plain to us that it is absolutely necessary. A body that has not strength enough to keep itself pure, is on the sure road to dissolution. We are so anxious to get the world into the church that we let in the flesh and the devil, with so many of their worldly customs, many of which are downright immoral and degrading, that it is sapping the life of the church, and robbing her of her power to save souls. The church is becoming a hiss and a byword, and it will continue to grow worse so long as we are more anxious to add names to the church roll than we are to purify and make clean the number we already have. I am afraid that many of our preachers are studying more to know how to gather in the grain than they are to know how to keep out the mildew and weavel after it is in the garner. Better let it perish in the field, and save the labor of reaping and storing, and the disgrace of losing it by carelessness and sloth after it is in store. A wise husbandman is he who saves all the grain he gathers.

We are told that history repeats itself. Would that this were not true respecting the church. But the signs of the time seem to indicate it. We have referred to the awful calamity that befell the church in the third and fourth centuries. Cast your eyes into the theological heavens and see if you can not clearly discern a similar cloud already as large as a man's hand. God grant that it may never increase. But we tremble. I think it is safe to say that ninety-nine out of every hundred of our preachers preach the pure gospel, but about the same proportion come short of enforcing it, by failing to preach the latter part of the commission: "Teaching them to observe all things whatsoever I have commanded you."

I have been in the ministry for thirty years, and I never heard a sermon on "church discipline" or "setting

things in order" in all this time, unless it can be said that a man hears himself preach. It is the one thing needful; it is the one thing sadly neglected, and it is perilous to the peace, prosperity and purity of the church of the living God. The preacher who builds into the spiritual temple more living souls than he can feed and keep alive, and cause to "grow in favor, and in the knowledge of the truth," is certainly an unwise architect, and ere long the building will fall to pieces of its own weight. *Teaching the church* is the most important of all things. Keep the church pure and zealous and self-sacrificing, like the primitive church was, and men and women will flock to her altars like doves to the window. Men want to be saved. They desire to respect the church, but how can they when they see the man officiating at the Lord's table, or passing the emblems, whom they see frequenting the dens of iniquity, that exist by virtue of his signature; or sitting at the card-table where the wine goes round, gambling for the drinks, and the church taking no cognizance of such glaring infractions of divine law. It looks to the man on the outside as if the church was endorsing the low and the vile for filthy lucre's sake.

There is so little discipline in the church to-day, and such a lack of teaching on the subject, that not half the members know that such a thing is commanded of God. And when the church, by her bishops, seeks to correct some wanderer, he rebels, and despises the admonition, because he thinks the overseers are assuming authority, and that his conduct is none of their business. Discipline is so nearly abolished for want of proper attention, and obedience to the law of God, that many of our preachers are poorly informed on the subject. Not long since, in conversing with one who ministers to the church in a large city, it was remarked that "brother should not go to law with brother before the unbelievers," and the brother said, "I had not noticed that. Where do you find that?" (I. Cor. vi.) If the preacher is lame, is it any wonder the church limps and halts? We must educate the church, or we must perish by our own seeming prosperity. There is too much driftwood in the church; too much

dead material; too many barnacles on the hull of the "Old Ship Zion;" these are becoming entangled with seaweed and moss, and she sails heavily. Her voyage across the stormy sea of life is jeopardized, and the lives of her passengers imperiled. Restore New Testament discipline, and you will restore the New Testament church.

PRAYER.

"Pray without ceasing."—I. Thess. v. 17.

I. Introduction.—It is not necessary that we understand the nature of prayer in order to enjoy its blessings. We do not understand the nature of sunlight, but we enjoy it as much as if we did. We do not comprehend the intricate and silent forces of nature that makes the apple or builds strata by strata the great rock beds, but we enjoy the fruit of her labors in these and a thousand other fields. Prayer is natural. We must ask, work, and trust God for the promise.

Prayer presupposes a sense of dependence, and causes us to look to a higher power for such blessings as we can not obtain within ourselves. The ancients thought God was too high to regard them. They worshiped such objects of nature as brought them blessings—the sun, the Nile, the cattle, etc. How contrary to revelation, which says: "Ask, and ye shall receive." We are sent into the world very much as Jesus was; taking our commission as Christ took His, not to do our own will, but the will of Him who sent us. Note these pertinent words upon this subject:

This is fundamental to godliness. Without this will set to do the Father's will, so that the words that are spoken come from the Father and the deeds that are done come from the Father, and the purposes to be accomplished are the purposes of the Father, there is no true, Christlike godliness. Out of that grows all true Christly prayer. Why is it that so many prayers are not answered? Because they are prayers to conform God's will to our will, while the true function of prayer is always to conform our will to God's will—always. That is what Christ means when he says, "Ask in my name." So anything you want, if you want it for Christ's sake, for the Messiah's sake, for the kingdom of heaven's sake, you can have. If that is your aim; if your purpose is to accomplish God's purpose; if your lifelong prayer is "Thy will be done, Thy kingdom come," ask what you want and you can have

it. Prayer is this: Not, How can I get God to do my will? but, How can I find out what is God's will, and how can I enable myself to do His will?

It is in the divine plan that we answer many of our own prayers. We must do what we can, and then look to a higher power. Let us exhaust our energies before we ask God to help us. At the close of a long prayer in which a father had prayed for a poor family, his son said: "Father, if I had as much wheat in my barn as you have, I'd answer that prayer myself." Mohammed was traveling. They came to their camping-place. One of his subjects said, "Master, I'm not going to tie my camel to-night. I'm going to commit it to God." Mohammed's reply was, "Tie your camel, my child, and then commit it to God." Fred Douglas, the great negro orator, said, "I prayed a long time for my liberty, but my prayer was not answered until I began praying with my legs, and then I found the answer to my prayer in Canada."

II. ADVANTAGES OF SECRET PRAYER.—It cultivates the spiritual nature. Shut out from the world, with nothing to divert the mind, it turns back upon itself and enjoys a season of close and profitable communion with God. As evil communications corrupt good manners, so good communications will promote good manners. Hence the great profit of oft communing with God. We form attachments for those with whom we associate. In prayer we are in company with God, and none to hinder or molest. There is no pride in the closet, no revenge, no anger. We are talking with the One who knows us altogether, and we have nothing of which to boast. There is no thought that you are better than that poor laborer. If you remember that your brother has aught against you, you will withhold your prayer, go and be reconciled to your brother, and then come and offer your prayer.

In secret prayer you will be honest if you ever are. It allays the passions, and promotes the virtues. It brings man's will into subjection to the will of God. This is the great end of prayer. In the closet we will not pray God to forgive us while we hold enmity against a brother. Our prayer should be, "Father, forgive us as we *have* for-

given those who trespass against us." Family worship was the first worship God ever gave to the world. It was no part of the Jewish law, and hence was not "taken out of the way." It is still a part of God's law, and should be faithfully kept in every Christian home.

"I can not understand how God can answer prayer without a miracle." True, but can you understand how He can answer prayer *with* a miracle? Understanding how this is, is God's part of the work. "How can prayer change the mind of Deity, and cause him to do what He otherwise would not do?" God has promised to hear when you ask in faith. Hence, when you ask for such things as He has promised to give, He does not change His mind, but simply fulfills His promise. When the sinner obeys the gospel, and God pardons him, He does not change His purpose, but carries out the requirements of His moral government that existed from the beginning. It has been in the mind of God, from the creation of man, to do just right by him, and whatever God does for us, whether in answer to prayer or otherwise, is in harmony with His first design.

Prayer should be studied. Before we approach the earthly monarch we think over what we will say when in his presence. So, before we approach the Almighty, we ought to study over what we need, that we may know how to pray. Approaching God with no previous preparation of mind and heart is the next thing to insulting Him.

III. Whom Does God Hear?—"Whatsoever is not of faith, is sin" (Rom. xiv. 23). "Without faith it is impossible to please God" (Heb. xi. 6). "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9). "Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee" (Jer. vii. 16). These texts answer the question, "Whom does God hear?" Those who approach Him by faith. Those who keep His law. Why did God forbid Jeremiah to pray for the Jews? Evidently because they were in rebellion against God's law, and were too stiff-necked to yield to the divine mandate.

If we obey God's will, He will hear the prayer of faith. Suppose we do not know His will? No amount of praying will give us a knowledge of His will. We must study, read, search the Scripture, if we would know God's will, and, when known, obey it. The Pentecostians, the jailer, Saul and Cornelius, all prayed. We judge from the answers to their prayers that they were praying for more light, for this was what th y promptly received. This is no pattern for inquirers to-day. They had no New Testament, nor preacher to tell them, until God sent them one. We have both and may read and understand. "These things were written that you might believe that Jesus Christ is the Son of God, and that believing you might have life through his name" (John xx. 30, 31). The sinner who prays for the forgiveness of his alien sins, and refuses to do what God commands him, is as unwise as the man who sits in the shade and prays for his daily bread, but will not plow nor sow. "He shall beg in harvest, and have nothing" (Prov. xx. 4). And so the spiritual sluggard shall beg in the great harvest, and have nothing to commend him to the favor of God. There is no excuse now for ignorance of God's requirements.

"If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxvi. 18). The heart must be right before God will hear us. The oftener we pray acceptably, then the oftener we will be right in the sight of God. Prayer does not move God so much as it does the petitioner. "Create in me a clean heart, O God." How does God answer this prayer? By commanding us to do the work ourselves. "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

Prayer reveals the character. A father and son were traveling through a sparsely settled country, and carried much wealth on their persons. Night overtook them, and they were obliged to ask for lodging at a rude log hut. The lady gave them permission to stay, assuring them that the men would be home soon. Presently a large, roughly clad man came in, laid his rifle on the hooks, and sat down by the fire, but had but little to say. Soon another one, less prepossessing than the first, came in,

and put away his hunting outfit. Then a third arrived, as rude and suspicious-looking as the others. The travelers made up their minds that they had fallen into a den of robbers. They asked to retire, and when in the room alone they planned that one should watch while the other slept. The father retired; the son went on watch at a crack in the door. In a little while the young man arose and began to prepare for bed, explaining to his father that the aged man had read from the Bible and prayed with his family before they retired, and there was no need to stand guard here. Prayer told the character of the rude men of the forest.

IV. For What May the Believer Pray?—Anything that is in harmony with the will of God.

1. Pray for our daily bread, but remember that God gives the sunlight and the rain, the soil and the seasons, but we must do the balance, or we will have no bread.

2. Pray for the spread of the gospel, and remember that our prayer commits us to the work, whether at home or in the foreign fields. Simply lip service will never save a soul. We must pray with our money. "The gold and the silver are mine, saith the Lord of hosts" (Hag. ii. 8). God has loaned it to us. We are his husbandmen. He will return to settle with us ere long. And what will become of the man who spends God's money for tobacco and cigars, and has never given a nickel to send the gospel out of his own neighborhood? Don't pray for the enlargement of God's mighty empire if you don't intend to help it grow. Such a prayer will be an abomination in the mind of God.

3. Pray for the abolition of the rum power, and pray hard, and pray long, and pray in faith. Will it be a prayer of faith if you pray for the saloon to be blotted out, and then go to the polls and vote for a man whom you know is in league with the whisky ring, or even winks at it? Such a prayer is an infidel prayer, and is like the bird wallowing in the dust that rises no higher than its head. Politicians know how to pray, and they always bear in mind the fact that work brings the desired result.

V. When Shall We Pray?—Jesus says, "Men ought always to pray" (Luke xviii. 1). Paul says, "Pray without ceasing." We can not pray when we are asleep, nor when the mind is preoccupied with other things as it often must be. What is it to "pray without ceasing"? When the Jew offered his sacrifice, morning and evening, as regularly as the hour came around, it was said to be offered continually, unceasingly. So, if we pray regularly, it may be said that we "pray without ceasing." To pray to our Father in heaven should be regarded as the highest privilege, and in a realm far above duty.

What a joy to know that our Father hears us when we cry unto Him. How our confidence is strengthened when we remember that we trust in the living God, who is the Saviour of all men, but especially of them that trust Him and pray to Him. Repentance, confession and prayer are the Christian's law of pardon (Acts viii. 22; I. John i. 9). Some great men, in the estimation of their ilk, do not know this. I was once in a meeting conducted by a man of great celebrity, among a class of people unknown to the word of God. A young lady went to the mourners' bench. She told the preacher that she wanted to confess her sins. He turned to I. John i. 9, and read it to her, and said, "You see, God says He will forgive you if you confess your sins. You are forgiven right now." He took the Christian's law of pardon and applied it to the sinner. A blind leader is worse than no leader. Prayer does not do everything, but stands in its own appointed place and does its work. "The effectual fervent prayer of the righteous man availeth much" (Jas. v. 16).

The prayer should be offered in humility, and with a forgiving spirit. Let the prayer be brief and simple. The eloquent prayer with God is the one that wells up from a broken and contrite heart. The words may be broken and inelegant; it matters not. It is the thought that moves God. We should occupy a humble and becoming attitude in prayer. Sitting lacks reverence. Jesus would not sit on His throne while his servant Stephen was being stoned to death, as if He were an idle spectator to the bloody scene, but Stephen saw Him "standing on the

right hand of God" (Acts vii. 55). Standing in the presence of the distinguished, with uncovered head, is disrespectful (Mark xi. 25). Prostrating one's self before the worshiped, or kneeling, are both recognized in the New Testament (I. Cor. xvi. 25; Acts xx. 36).

We do not pray to the Holy Spirit, but to the Father in the name of Jesus. We approach the Father through our Mediator, "the man Christ Jesus" (I. Tim. ii. 5). "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I. John ii. 1). Our petitions must bear the blood-marked seal of Jesus before they are forwarded to the Most High.

And now may the "God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. xiii. 20, 21).

CHRIST IN THE PEW.

Brother, if Christ were in the pew to-day, would you take for your theme: "Bees, Butterflies and Bedbugs"? It makes me blush to think of it. Or "Dressed Pork"? How the Master would hide his face for shame. Or any other of the many catch themes that pander to the baser passions of men? No! That strange visitor, surrounded by a holy atmosphere, would awe you into silence.

Many things perfectly innocent in their place become unholy, not to say profane, when brought into the temple where the holy One dwells. Did you ever think of the many pleasing devices that men have sought out to introduce the multitudes to the meek and lowly Lamb of God? The music, the feasts, the suppers, the entertainments, all of the most modern style, and cleverly arranged and advertised to deceive and catch the people. As another has aptly put it, "The card is a program of ingenious device for obtaining money under false pretenses."

If "our latter-day Christianity would not abolish the cross," it would so "festoon it with flowers that the offense thereof may be hidden out of sight." At the opening of the twentieth century the denominations are vying with each other in their strained attempt to popularize the Redeemer of men. This is not done without cost. As Christ sits in the pew to-day, and observes the real life fading out of his church, and giving place to that which feeds the passions and the depraved appetites of those clad in purple and fine linen (the poor he sees are not there), his promptings are to use a "scourge of large cords." But he refrains and waits for further developments. It was out of the material temple that he drove the "money-changers." Now they are more deeply intrenched in the spiritual temple, which is built of living stones, and Christ is well-nigh excluded. Christ in the pew, to watch—to turn his eyes upon the people as he did upon Peter—would abolish the modern religious methods

of raising money to meet the expenses of his kingdom. If the church at Ephesus or Philippi ever advertised a bazar, or an ice-cream festival, or a carnival, we are not apprised of the fact. We are not informed that Paul ever gave a stereopticon lecture, Timothy operating the slides. It is not clearly revealed that the beloved John ever arranged a broom drill, an oyster supper, or a pink tea party, that the name of Christ might be glorified.

How does that choir in yonder gallery look to Christ, who sits in the pew? Paid singers; some of them unredeemed, unsanctified. The leader a beer-guzzler, and his breath saturated with the mingled fumes of alcohol and tobacco. The poor, deluded man thinks he is chanting praises to the Redeemer of men. But Christ, who sits in the pew and reads his heart, sends up a prayer to his Father: "Be merciful to him, for he knows not what he does." But he is called by the church; he is paid for it; some are trained voices; the people are attracted and pleased. Master, why not have it so? Wouldst thou order it otherwise? Christ sends up a silent note from the pew, and it reads: "No man can perform the smallest service in the worship of God's house who has not been justified by the blood of Christ." "Then follows unutterable distress of conscience." The singers are seated about the Lord's table, leading an important part of the worship. Have they been cleansed by the blood of Christ? It had never been asked of them. Only, "Have you trained voices and harmonious?" Yes! 'Tis enough, and Christ vanishes from the pew.

"If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." Here Paul pictures the sin and punishment of the teachers who from bad motives allure men into the church, also the hypocrites who for worldly ends intrude themselves among the faithful and bring reproach upon the cause. The law was rigid. Before the priest could enter the tabernacle, to accomplish the service of God, he must first come to the brazen altar and offer the sacrifice, and then to the laver of cleansing. "These things," says Paul, "happened unto them for our example." Then let

us learn a lesson. The types are as rigid in their teaching as mathematics. That the worshiper must be cleansed by the blood of Christ and a bath in water is clearly taught. The very nature of the case demands that this must be followed up by a correspondingly holy life, and a consistent worship of God. In Christ we are all kings and priests to God. "Ye are a royal priesthood, an holy nation, a peculiar people." Under the law every priest had to pass through a bath of water before he could officiate. So, under the gospel, every priest must be bathed or be "born of water." This baptism (immersion) must be attended by the necessary antecedents and consequents in order to make it effectual. Cleansed by the blood of Christ, the life must be holy, separate, undefiled.

Is this what Christ finds when he comes to church today? Methinks he would conclude from what he sees from his humble pew, that the "sacred negro minstrels," "dances," "light operas" and "progressive euchre" are more essential to the salvation of men than prayer, holy worship, the study of the Bible or the Lord's Supper.

I have gathered from my reading some things I wish to show you. They are such things as Christ sees when he occupies the pew in a modern church. A minister came to his charge and was eager to lead his people up into a higher life. He was hardly installed into his new pastorate when the Presbyterians, to take the audience from the new preacher, organized a girls' sewing-school. To checkmate this, the new preacher organized a Boys' Brigade and went in debt for the outfit. Then the Methodists gave a Sunday-school picnic. Then the new minister put an orchestra in his Sunday-school. Christ from the pew saw only strife, a worldly ambition to build up a party, to strengthen sectarian bonds. "And are these my followers?" "Is this my church?" are some of the sad inquiries that swell up in the bosom of Him who sits in the pew, and remembers afresh the bitter cup of the garden. But the chapter continues, and we are pained to note the unscrupulous methods resorted to to raise money for the Lord's (?) cause.

"At a Roman Catholic fair barrels of beer were among the prizes." Blood money. Device of Satan. The pretended cause of religion prostituted to the basest purposes.

Not long since some sketch artist rendered the surpassingly excellent act, "Casey at the Bat," in the Methodist Church at Middleboro, Mass., for the benefit of the organ fund.

About the same time and in the same State the Church of the Epiphany at Winchester presented "The Mikado." The press said, in reporting the performance, "The Church of the Epiphany succeeded in imparting a clever swing to the catching solos and rollicking chorus, that took the audience by storm." And Christ in the pew? The meek and lowly Lamb of God witnessing these low and desecrating scenes? The press concludes, "The Church of the Epiphany, as a producer of light operatic diversions, has crowned itself with glory." Christ from his pew points to the "handwriting on the wall," "Verily, I say unto you, They have their reward, for they loved the praise of men more than the praise of God."

At Mont Clair, N. J., the First Baptist Church gave a social. It was reported in the New York *Sun*. The guests were to be distinguished by plainness of dress. Fines were imposed for any dress that, in the minds of judges, was out of harmony with the occasion. The fines amounted to seventy-five dollars.

The same evening, in Avon, Mass., the Baptist Church gave a "Living Picture Show." A soprano sang "Heart of My Heart," and the dainty love song "Celeste," and "Over the Garden Wall."

The same week, in an adjoining town, the Universalist Church gave a "Female Negro Minstrel Show." The jokes were "uproariously funny," and some of them were of such a character that they would not be admitted to the columns of a religious paper.

At Middleboro the Unitarians enlivened the performance with a song-and-dance turn, an impersonation of the "Bowery Girl," and a skirt-dance.

And was Christ in the pew, a witness to all this base gambling for money, under the pretext of wishing to build

up a spiritual empire? Nay, verily. Fearful lest He be counted as giving aid and comfort to such ungodly work, the Christ quietly rose, drew his mantle around him, the spiritual atmosphere was very chilly, and departed, repeating as he retired, "Thy money perish with thee." It was a more severe scourging than the dear Christ received in Pilate's judgment hall. Then the lash was in the hands of his enemies. In these mock scenes just narrated, the cruel throngs, with iron ends, were in the hands of his pretended friends.

Notwithstanding Christ was scourged out of his own house with rods that cut to the heart, he came back again. The true lover and faithful worshiper always will. Special music was on the program for the day, but Jesus had not received one The humble are often slighted. "A quartette by the elite of the city; violin and piano accompaniment by Professors Gay and Jolly." So reads the gilt-edged card program. Christ was early in the pew, enjoying a few moments of quiet and holy meditation. Unannounced, the great organ pealed forth its double bass, as Professor Nogood ran over a voluntary. Christ, by his miracle power, touched the heart-strings of some of the more spiritually minded and caused them to vibrate after this fashion: "Wherefore came the Christ unto that hour when his soul was exceedingly sorrowful, even unto death?" "Was it that we might live delicately, and bring in the minstrels to perform before us in God's house?" "Have we not been appointed to bear his cross and to fill up that which is behind of the afflictions of Christ for his body's sake, which is the church?" "Has he not enjoined upon us the sacrifice of praise, even the fruit of our lips?" "But this sumptuous music, the unholy attempt at the worship of God; from whence is this, from heaven or of men?" "How awful it would be to have the Christ come to our meetings (unconscious of the fact that he was there) and listen to such heartless, soulless machine worship." Christ in the pew, with bowed head and subdued spirit, could scarcely refrain from a public approval of these pointed inquiries.

What is the mind of Christ on this subject? He answers: "My Father is a Spirit, and they that worship him, must worship him in spirit and in truth. Speak one to another in psalms, and hymns, and spiritual songs, making melody with your hearts unto the Lord." There are no hymns written for the unconverted to sing. Such can not sing the songs of Zion in spirit and in truth. If God's children are not aided by the Holy Spirit, that they may "make melody with their mind unto the Lord," what better is their service of song than that of a theater troop? If God's people are so hard pressed that they feel compelled to buy the service of song, and worship God by proxy, that they may keep peace with something more worldly than they, truly this is a calamity greatly to be deplored.

Are we striving to please the world, or Christ? Are we seeking to be popular, or to save souls? If you knew that Christ would be at church next Lord's Day, how would you like the service to be? Shall the preacher descant on "A man up a tree," or "The meanest man in town"? Oh, no; but rather on "The love of God as manifest in Jesus," "The Resurrection," or "Holy Living.' And what shall we sing, that we may best please our Master, who will sit with us that day? Something operatic, some love ditty? Oh, perish the thought! But with souls on fire with zeal for God and His holy cause, let us sing, "King Jesus, reign forever more," or "Rock of Ages, cleft for me," or "All hail the power of Jesus' name." Let these be sung with such holy fervor as to bear the worshiper's soul away to fairer worlds on high. Oh, brothers, let us make the worship so holy and inspiring that it will be a season of refreshing from the presence of the Lord. If we do this, Christ will meet with us again. Yes, He will be in every worshiper's pew every Lord's Day. When I remember why Christ does not come to church more than He does, my heart grows sick. His house is turned into a playhouse. The worshipers have become idolaters. They worship Him with their lips, while their hearts are far from Him. They are seeking the praise of man. They are making most beautiful melody with

their lips, but their hearts are unregenerate, wicked, corrupt. They are making show of their purple and gold. The answer to all this is, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." God help us to purify the temple.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I. Cor. iii. 16, 17). Some of our best authorities tell us that this Scripture does not refer to personal impurities, such as the indulgence of fleshly lusts and passions; but rather to the corporate body, the church, which is spoken of under the figure of a temple. This seems to be in perfect accord with Eph. ii. 21, 22: "In whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

To defile the temple of God, or Church of Christ, is to bring within its precincts, or under its influence, "secular and carnal indulgences," unholy amusements and godless entertainments to pander to the "lusts of the eyes, the lusts of the flesh and the pride of life." Can a devout Christian look at the following catalogue without blushing? "Performers brought from the opera or from the theater on Sunday to regale the ears of the church with some flighty song of artistic musical display; a star violinist dressed in the style of his profession, preparing the way for the sermon by a brilliant and fantastic solo; a curtain drawn across the pulpit platform on a week night, footlights and scenery brought from the playhouse, and a drama enacted by the young people of the church, ending with a dance by the gaily dressed children; a comic reader filling the pulpit on Monday evening, delivering a caricature sermon amid the convulsive laughter and hand-clapping of the Christians present"

These are but a few acts in the comedy which the god of this world is performing weekly in church assemblies. Taken with the dramatic readings, literary entertainments, amateur theatricals, fairs, frolics, festivals and lotteries,

the story is enough to make the angels of the churches blush, and to give fresh occasion for an apostle's tears while he utters the solemn verdict: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Christ from the pew witnesses these revolting scenes. In subdued silence He weeps over the apostate church. Christ once said, "I will never leave you nor forsake you." But, alas! how shamefully the church has deserted the meek and lowly Lamb of God. His company seems comparatively less than on that memorable journey to Emmaus. We may desert the Christ, and slight His pleadings; we may bar the door against His knockings and in His very face till He will never more return. We may so desecrate His holy temple that He will no longer dwell therein.

Church amusements, vain attempts to please the world, are "parasites hiding under a religious exterior, while they eat out the life of Christianity." The preacher is perplexed to-day to know how to entertain the people. If he can send everybody home with an easy conscience, he will have a large hearing at his next appointment. The great art to-day is to learn how to preach without disturbing anybody. When Christ is in the pulpit, the people are disturbed, uneasy, and they would rather He would not come into the temple, but tarry in one of the outer courts. If any shall think this overscrupulous or faultfinding, please tarry with us but a little longer.

Let us look upon the service of the Roman Catholic Church, that arrogant and godless usurper that with brazen-faced effrontery would sit in the place of the Most High. "How is it possible that the simple, spiritual worship of the primitive church could have degenerated into such a mass of grotesque ceremonials and idolatrous abominations as are here exhibited?" History furnishes the answer. In the beginning the church was pleased to obey Christ. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the un-

clean thing; and I will receive you." The church was entirely separate from the world.

The strict observance of the law of Christian discipline was displeasing to the "heathen who had often desired to be friendly with the Christians, and were ready to tolerate their religion if only they would accord some slight token of respect to their own deities—a gesture of reverence, or a grain of incense." This the disciples of Christ would not do. They would not tolerate the smallest recognition of pagan customs. Not a thread would they weave into the simple worship of the true God, from the distaff of heathenism. While the church was governed by this pure spirit and maintained her proper attitude toward the world, she "swayed the multitudes as the cyclone sways the forest." "The disciples went everywhere preaching the word."

When Constantine, the Roman emperor, became a Christian, the sentiment gradually changed, and the idea grew that in order to convert the heathen it was necessary to make peace with them by admitting some of their customs into the church. Augustine the Great was of the same view. He said: "When peace was made between the emperors of Rome and the church, the crowd of Gentiles who were anxious to embrace Christianity were deterred by this, that whereas they had been accustomed to pass the holidays in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious yet ancient pleasures. It seemed good, then, to our leaders to favor this part of weakness, and for these festivities which they had relinquished, to substitute others in honor of the holy martyrs, which they might celebrate with similar luxury, though not with the same impiety." This was the opening up of the flood-gate through which has swept so much corruption that Christ is well-nigh banished from his pew. "Saints' worship, idol worship, virgin worship," with all their attendant evils, came trooping into the church, "till in an incredibly short time the church which had gone forth to Christianize the heathen, was found to have become herself completely

paganized." As corruption crept in, the power and purity of the church began to wane. Ere long there were many pews where Christ was not. Darkness came, the light of God's temple went out, and the world's midnight hovered over the world like a pall of death.

FAITH.

Twenty-five years ago, in the gray of morning, the lamp of a poor woman tipped over in Chicago. The straw in the shed where she was milking, caught on fire. This ignited the shed, then adjoining buildings, and then others and others, until one of the mightiest cities of our continent lay in ashes.

Nearly nineteen centuries ago Jesus of Nazareth, the living flame of the heart of God, walked and taught in the land of Judæa, until a dozen plain men caught fire. From them others caught it, and still others and others. At length paganism took alarm, and Rome rang all her fire-bells, and called out all her engines of persecution, but in vain. She had subdued all nations, but could not quench this conflagration. It wrapped the palace of the Cæsars, and consternation kindled to the scepter of the Nazarene. On and still on the conflagration swept—the Chicago fire of the ages—spreading wider and mounting higher, until we hear, crash after crash, the far-sounding thunders of the falling temples of sin. The amphitheater, that temple of human cruelty, fell. The degradation of woman fell. Human slavery fell. It is but a third of a century since our own continent rocked from ocean to ocean, in the throes of a great struggle, until the chains fell from the limbs of four millions of human beings. Who did this? I hear you speak of Phillips and Garrison and Beecher, and Mrs. Stowe, and her "Uncle Tom's Cabin." These were but torch-bearers. Who did it? Jesus Christ did it. It was He who kindled that new passion in the world, man's brother-love to man. It was in the growing heart-beat of the nations that those chains were melted, and the end is not yet; the vision at long range is not pessimistic. Other wrongs shall go down. Ominous flames are creeping about that colossal temple, THE SALOON. Massive in masonry, laid in human blood, begirt with gold, deep-founded in cupidity, it may withstand for a time, but it must fall. Ye women with upturned faces white in prayer, pray on! Work on! Weep your tears, but not without hope! Brethren, "help those noble women." Smite, pray, be strong of heart. Failure in brave battle here is not defeat. In the sword-flash and sword-clash there is light heat. It shall not be lost. The heart-fires of the nations are waxing. In this fervent heat the wrongs of the earth shall consume away, and there shall be a new world wherein dwells righteousness.

We did not see Chicago burn, but believe it was burned. We did not see Jesus when here, but we believe He trod the vine-clad hills of Judæa. We did not see Him tear down the blood-stained amphitheaters, and strike the shackles from the Roman slave, but we believe He did. We did not see Jesus kindle the fire that consumed the spirit of universal monarchy, but we believe He did. We have not seen His religion master the accursed saloon, but we believe it will. This is faith. We shall treat this subject under the following heads; viz.:

1. What is faith?
2. How does faith come?
3. Office of faith.
4. Quality of faith.
5. Power of faith.
6. Faith will turn to knowledge.

Let us take up these six divisions in their order:

1. *What is faith?* The Greek word *pistis* occurs in the New Testament 244 times, and means faith, belief, firm persuasion, assurance, firm conviction. The verb *pisteuo* is found 246 times, and means to believe, give credit to, to have a mental persuasion.

First, let us look at it negatively, that we may see it more clearly from the opposite view-point. Faith is not a direct, special gift from God. It is not the mere assent of the mind to the truth of a proposition. Neither is it a divine act. Faith, primarily considered, is composed of two elements. The first is the assent of the mind that the proposition is true.

The second element is, to be pleased with the proposition, or to be committed thereto. At this point is where many are led astray. All men and devils who believe that Jesus is the Christ have this first element of faith, but too many are wanting in the second. They acknowledge that Jesus is Christ, but they are not entirely satisfied with the statement, hence do not commit themselves thereto. Herein is seen the difference in the attitude of God and the devil to the divine truth that Jesus is the Messiah. God acknowledged Him when He said, "Hear ye him," and "This is my beloved Son, in whom I am well

pleased," but devils believed and trembled, and rejected the Christ. If you will do what Christ commands, you have the faith of the Christian; if you hear and do not, you have the faith of devils. According to the New Testament, the primitive disciples believed in Jesus. They were content with His own statement of doctrine. They went where He led them, obeyed what He commanded, and trusted Him with childlike faith for the promise.

Faith is belief, confidence, trust. It is a mental act (Heb. xi. 6). It is the foundation of our hope (Heb. xi. 1). Here Paul says it is the "substance of things hoped for, the evidence of things not seen." This word "substance" comes from two words in the Greek which, when put together as they are here, mean "standing under." Hence Paul said, faith stands under our hope. How natural. You do not hope for something until you first believe you will receive it. A's house burned last night; B reports it to you; you believe the report, and then you say, "I hope the family was spared" First the fact, then the report; your faith takes hold of and you believe the report, and out of this rises your hope. The apostle says it is "the evidence of things not seen." The word "evidence" signifies to "see from." Hence we stand upon faith as a sure foundation, and look away "beyond the stars and beyond the sun," to our prepared home in heaven. Faith covers all the past, and reaches into the boundless future. The great fact to be believed is "Jesus is the Christ, the Son of the living God." We have the written testimony to enable us to believe "These things are written" (John xx. 31) Out of this testimony grows our faith in Jesus Christ, and then we can with all confidence say, "Our home is in heaven."

2. *How does faith come?* It does not come mysteriously. We know how and when we obtained our faith. It always comes by believing testimony. It does not come without an effort on our part. "These things are written that ye might believe," says the sacred writer. We must investigate the testimony. The mind takes hold of the evidence, weighs it, measures it, and, if found good, it believes it. Faith does not come by prayer. We must

have faith in a prayer-hearing and prayer-answering God before we can pray acceptably, for "whatsoever is not of faith is sin." We pray because we have faith. If we pray for faith, and it is a Scriptural prayer, God will answer it just as he does our prayers for our daily bread. He does not hand us our bread from heaven already prepared for the table. We are to "earn our bread in the sweat of our face." This is the divine order. When we plow and sow and reap, we are praying God for a harvest, and it has never failed us. God has given us the soil, and promised sunshine and rain and harvest; man does the balance. God sent his Son, and has given us abundance of testimony concerning Him. Hence the declaration, "So then faith comes by hearing, and hearing by the word of God" (Rom. x. 17). Where there is no testimony, there is no faith. When testimony begins, faith begins; and when testimony ends, faith ends. Our faith in what God has spoken, begins with this statement, "In the beginning God created the heavens and the earth," and ends with the "Amen" of Revelation.

"But," says one, "is not faith the gift of God?" And he quotes Eph. ii. 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Yes, faith is the gift of God. So is our bread, and the water we drink, but we must plow and sow for the one, and dig for the other. God is behind every good and perfect gift, but He does not bestow mysteriously, miraculously, nor without means. In the verse quoted, salvation is the subject, and not faith. Salvation is the gift of God, but it is bestowed upon conditions. Is seeing the gift of God? Certainly not. The eye is God's precious gift, and the sunlight, but we can close our eyes and refuse to see. Hearing is not the gift of God. The ear, and the music of all nature, are his handiwork, but we can stop our ears and refuse to hear. So it is with faith. God gave us His Son, and the convincing testimony concerning Him, but we can refuse to believe it and be lost eternally, if we will, and God can not help it. If this is not true, and faith is the direct gift of God, why does He not give to all, saving faith, and none will be lost? If God saves

men miraculously, why does He not dry up the fountains of sin, and the cess-pools of moral pollution, and put a stop to the ten thousand iniquities that are sapping the life of our nation? To ask the question is to answer it. It is not God's way of doing, and hence is not the best. "He that believeth not shall be damned," says Jesus. He evidently means all who are capable of believing. What is the matter with him who has the testimony before him? Why does he not believe? There is nothing in the way but his own will. "Ye will not come to me that ye may have life," says the Master. We can believe the gospel of Christ without immediate divine aid, and be saved, just as easily as we can believe a lie and be lost. If human nature can not believe the gospel without divine aid, then our salvation depends upon conditions entirely beyond our reach, and if we are lost because of disbelief, God will be entirely responsible for the loss. This is a palpable contradiction to every feature of God's redemption plan, which, at every point, recognizes the free agency of man. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. iii. 20). Notice, "If any man hear my voice, and open the door." Who is to do the hearing? Man. Who is to open the door—Jesus or man? The text says man. This forever settles the question of man's free moral agency.

To be convinced that a report is true is to believe the report. All faith comes in the same way; viz.: through the belief of testimony. To avoid confusion, it must be remembered that faith and knowledge are two very different things. There are three conditions of the mind possible to man. The first is opinion; second, faith, and third, knowledge. A man standing in front of the bank, and looking to the southeast, seeing a fire, says: "It is my opinion that the tin-plate mill is burning." A reliable gentleman approaches from the scene of the fire, and says, "The tin-plate mill is burning." B no longer urges his opinion, but says, "I believe." He goes to the scene of the fire, and, having seen, he says, "I know the tin-plate mill is burning." Opinion rests upon a low degree of

testimony. Faith rests upon reliable testimony. Knowledge is based upon what you can see and reach with your own faculties.

Faith is as strong as personal knowledge. You never saw Greenland. But you may start for that ice-bound country to-morrow, with as much assurance of reaching the place, if your life is spared, as if you were going to some place that you had previously visited. On what would your faith rest, that gives you so much assurance? On the testimony of geographers and explorers who have been to that country? Strange, is it not, how much faith we have in men, and how little we have in God? Whence came Noah's faith? He was warned of God. God communed with him, telling him what to do, and he believed God. The Gentiles believed. How? "The Gentiles by my mouth should hear the word of the gospel, and believe" (Acts xv. 7). "Peter spoke unto him words, and Cornelius and his house were saved" (Acts xi. 14). "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" These Scriptures prove that "faith comes by hearing the word of God."

3. *Office of faith.* The office of faith is to purify the heart. "And put no difference between us and them, purifying their hearts by faith" (Acts xv. 9). Faith drives away unbelief; it purifies the mind of doubts and uncertainties. As light and darkness can not occupy the same place at the same time, no more can disbelief and faith dwell in the same mind on the same subject at the same time. The belief of the testimony of the four evangelists concerning the Christ will purify the mind of all infidelity, and make one a child of God by faith in Jesus Christ. Again, it is the office of faith to give one the power or privilege to become a son of God. To how many is given the privilege to become the sons of God? "Even to them that believe on his name" (John i. 12).

4. *Quality of faith.* Faith is strong or weak according as the testimony is strong or weak. We believe men in their statements regarding the most abstruse and intri-

cate sciences, when we know that they have made many mistakes along the same line. Why can we not believe God, who makes no mistakes? The apostle says the testmony of God is greater than the testimony of men (I. John v. 9). Let us believe it, then, and enjoy the fruits.

5. *Power of faith.* The power of faith is not in believing, but in what we believe. There is no particular virtue in believing in the call of Abraham or Moses or Elias or John the Baptist. These distinguished worthies lived under a different dispensation. In their day and time they spoke with authority, but Christ has supplanted them. On the Mount of Transfiguration the Father added importance to the occasion by speaking from the heavens, pronouncing this gorgeous sentence, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. xvii. 5). "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi. 31). "He that believeth in me, though he were dead, yet shall he live" (John xi. 25). These Scriptures affirm that our faith must rest in Christ.

We may believe a multitude of important truths and facts and be lost. If we believe in Jesus Christ as the New Testament teaches, He will save us from our sins and give us a right to the tree of life. It is the object of faith, and not faith itself, that saves us. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). The Christian's faith rests in, and takes hold of a personal Christ. Not in opinions or doctrines, not in theories about God and Christ, but faith, confidence or trust in Him who is the resurrection and the life. Some men talk about "saving faith," and "soul-reviving faith," and "evangelical faith," and "devil-trembling faith." The Bible knows nothing of these faiths. They were hatched in some theological incubator, set on by some creed-bound dominie who knew his Discipline better than he did the Bible. Paul says, "There is one faith" (Eph. iv. 5). And since there is but one Lord, this one faith must rest in Him. This makes it plain, removing every doubt.

6. *Faith will turn to knowledge.* The infidel says there is no faith, and scouts the idea of resting secure upon testimony concerning the Christ, which is two thousand years old. Where there is no faith there is no development. Faith is the foundation of every education, and of all education. Imagine an infidel father talking to his little boy as follows: "My son, you are now old enough to begin to learn some lessons, and I want you to be sure never to believe anything that people tell you until they prove it to you." Very good. To-morrow the boy starts to school. The teacher calls him up to recite his first lesson in the alphabet. She points to the letter "A," and asks him what it is. He says, "I don't know." She says, "You may call that A." "But how do I know it's A?" "You must believe what I say about it," says the teacher. But the kid remarks, "Father says I must not believe anything until you prove it to me." What would you think of a teacher who would go to the blackboard and undertake the impossible task of demonstrating to that untutored mind that A, B and C are what she says they are? He must accept it by faith; and until he does, he can never advance a single step. He believes, and advances to *a b*; the teacher asks what a b spells. He does not know. She tells him; he believes it, and moves on to the next lesson. Every step is taken by faith. The student goes on until he can turn his telescope towards the heavens and measure the distance to the remotest visible star, and beyond that is something that he must accept by faith. God is behind it all—the invisible One whom we must accept by faith, since we can not see Him.

Almost everything begins in faith. By faith Columbus discovered America. By faith Dr. Franklin captured the lightning by sending up his kite. By faith Professor Morse taught it the English language. By faith Edison put it in harness and educated it to be the greatest servant of man. Destroy faith, and you sap the foundation of all business pursuits. If in the morning the business men in our great trade centers were to wake from their rest and find that they had lost all faith in men, there would not be a dollar's worth of goods leave their stores on credit.

"Have you got a $20 silver bill in your pocket?" I hope so; they are good things to have. "What will you take for it?" Twenty silver dollars. What makes it worth so much? The paper that it is printed on is in a manner worthless. What gives it its value? The faith of the people in the ability and integrity of the Government to redeem the promise that is printed on its face. Destroy the faith and the bill will be worth no more than the paper that bears the promise. If such faith in men, why not in God? "Oh," says one, "I have seen men, and I know them, and am acquainted with them. God I have not seen; I do not know Him, and have no acquaintance with Him." Wretched man that thou art. If you have never seen God, you are blind, physically and mentally; deaf and dumb, and wholly irresponsible.

But this is not your condition. As you read this page, you see, think, hear with the mind, and have mental action. This makes you a responsible being. Have you never seen God? Then look up at the starlit sky when no cloud obscures your vision, and see God in his almighty creative power. Explain the wisdom and marvelous power that made world on world that you behold, and keeps the machinery of this magnificent universe running with faultless precision, and leave God out of the account if you can. He who undertakes this, will find he has a hard job on his hands. Look into your neighbor's honest eye. See it beaming with kindness and love. You see thought clearly expressed in the intelligent eye. From whence came thought, if there was not first a thinker? And who was the first thinker if it was not God? Reader, hear me. "There are sermons in stones and running brooks, *and God in everything.*" If you are not acquainted with Him, and do not know Him by faith, it is your fault, and God can not be held accountable for results that come from your needless, and many times willful, failures. There is great power in faith that works by love and purifies the heart, for it is sustained by such marvelous and convincing testimony. The footprints of God are seen everywhere, and we can not escape their convincing and convicting power.

If you are a doubter, and your faith falters at times, study the following illustration. An atheist of no mean attainments was once traveling in the Oriental land, and had an Arab for his guide. The Arabs are firm believers in the true God. This the traveler knew. One day he twitted the Arab about his God, telling him there was no God; that all these things came by chance. This bothered the poor, simple-minded child of the desert. They came to their camping-place. The tents were pitched, and, supper over, they retired to rest. The traveler recounted the scenes of the day; the Arab thought of the white man who did not believe in God. With the first peep of day the Arab arose, pushed aside the east door of his tent, lifted his eyes toward heaven, and presented his morning oblation, thanking God for protection through the night. At the conclusion of his sacrifice he cast his eyes toward the ground, and observed the track of a camel in the sand. A thought came to him. He could hardly wait for the traveler to arise. Presently he arose, prepared his toilet, and came out of his tent, The Arab hastened to greet him, saluting him in true Oriental style, and said, "Master, may I ask you a question?" "With the greatest freedom," said the traveler; "what would you inquire of me?" "Master, how do I know that a camel went by my tent last night while I was asleep?" "I suppose you see his track in the sand," answered the traveler." "So, so," said the Arab, with a smile. Just then the sun was climbing up over the mountains of Moab, lighting up the sands of the desert like so many diamonds. The Arab pointed his finger at the burning orb, and triumphantly said: "So do I know there is a God, for *I see His track in the heavens.*"

Faith alone, however important, is not enough. Faith never made a person a citizen of the kingdom of heaven, though it is absolutely essential to that end. The Scripture affirms that we are justified or saved by faith, because faith is the principle of action, and, as such, the cause of those acts by which such blessings are enjoyed. But the principle without the action amounts to nothing. It is only by doing the things which faith prompts us to per-

form that it becomes the instrument of the many blessings ascribed to it in the Scriptures.

Faith is the principle of action. The act is the development of the principle. It is not faith, but the acts resulting from, or growing out of, faith, that changes our state, and puts us where God has promised to meet us and pardon us. Immersion is an act of faith, which is an act of the mind, to be performed, not because we believe in the water, but because we believe in Jesus who commands us to be immersed. The immersion of a pentinent believer is the consumation of his part of the work, which, according to the divine arrangement, makes him a citizen of the kingdom of God's dear Son. He is now adopted into the family of God, is pardoned of all past sins. Not a sin stands charged against him (Acts ii. 38; Acts iii. 19). He now starts out in this new life, under a new King and a new law, to develop such a character as will in the end commend him to the favor of God. All this begins in faith, and is perfected by obedience. "Ye see then how that by works a man is justified, and not by faith only" (Jas. ii. 24). "Faith without works is dead, . . . and by works was faith made perfect" (Jas. ii. 20–22). Such is the inspired testimony. "And now abideth faith, hope, charity, . . . but the greatest of these is charity," or love (I. Cor. xiii. 13). In heaven faith will be lost, and knowledge will take its place; hope will be lost in realization; but love will be the ruling and reigning principle, world without end. "Whosoever liveth and believeth in me, shall never die."—*Jesus.*

REPENTANCE.

(Acts xvii 30)

I. Introduction —There are many things about which we may safely differ, but they are not commands to be obeyed, nor facts to be believed. In opinions we may safely differ. There is nothing hanging on the belief of an opinion. You may have your opinions about the operations of Holy Spirit, about soul-sleeping, Christian science, etc. Entertain them. But when you begin to teach them for the doctrine of Christ you become a sect-maker, a heretic, and Paul says you can not inherit the kingdom of God (Gal. v. 20, 21). Where God speaks, you have no right to an opinion. The text says God "commands all men everywhere to repent." Dare you say anything more or less? Dare you differ from God? Not if you believe Him.

Where, then, is there any room for an opinion? There is none. Faith in Jesus rests on divine testimony. "In that he has raised him from the dead." On this ground, we are commanded to repent. We can not differ here if we would, if we let God guide us.

II. What is Repentance?—"A godly sorrow for sin," says one. But the Bible does not so affirm. Paul says: "For godly sorrow works repentance to salvation not to be repented of; but the sorrow of the world worketh death" (II. Cor. vii. 10). Repentance is a sorrow for sin, but it is more. Sorrow is a feeling of the mind only, and since "godly sorrow works repentance," it can not be repentance itself. The sorrow must be so deep that it will lead to the abandonment of sin, in order to be effectual. Repentance is to reformation what motive is to action. To resolve is good, to execute is better.

A faith built upon the testimony God has given us of His Son will always produce repentance. And it is the easiest thing in the world to tell what repentance is. It is always made up of three elements; viz.: 1. Sorrow for

having committed sin. 2. Confession of sin. 3 A turning away from sin. Repentance is a sorrow that leads to reformation. There are two words in the Greek language, wide apart in meaning, but rendered by the same word "repent" in King James'. One word means sorrow, or regret. The other, a sorrow that leads to a reformation of life. The voice of scholarship says:

The Greek word translated "repentance" indicates *change*—conversion. It imports *change of mind* or *disposition*, and that, too, for the better. We have, indeed, more than one Greek word translated by this term "repentance." One of them indicates a change, whether for better or worse. But that word expressing the will of God concerning us, uniformly in the New Testament, denotes a change for the better. We are sometimes asked what is the difference between faith and repentance, since they are both expressive of change? We reply that the idea of change is not contained in the word "faith," although it usually implies a change; it is rather expressive of rest, of trust, of simple confidence. But the word "repentance" is itself expressive of change. Faith respects that which is *true;* repentance, that which is *right.* Faith looks away from falsehood and error to the truth; repentance looks away from sin to righteousness and holiness. It is "repentance from dead works to serve the living God" (Heb. vi. 1).

A man may be sorry for the wrong done, but make no effort to amend the wrong. This is simply regret. Judas regretted that he betrayed his Master, and acknowledged his wrong, but his sorrow wrought no reformation. It was of this world and brought death. The prodigal son was sorry; he confessed his wrong; he reformed his life. This is the repentance that Jesus enjoins. We see, from Scriptural examples, that sorrow or regret does not always lead to reformation. Reformation is the fruit of repentance. God will accept such fruit instead of perfect obedience. How thankful we should be for such mercy. If we had to render perfect obedience, every one of us would be cut down as cumberers of the ground. We are guilty of the wrong committed until we repent. If we are not sorry for the wrong committed, we are glad of it; and God can not forgive while the offender is impenitent.

This would be to offer a premium on sin, and put the penitent and the impenitent upon the same ground.

A wicked man upon his death-bed told the boys to take his body, after he was dead, and bury it in a deep grave in the middle of the big cornfield; then plow east and west, north and south, backward and forward over his grave until all trace of it was obliterated. What was the matter? He had not repented. Every sin was charged against him. He was afraid to meet God. He wanted to be forgotten.

III. What is the Office of Repentance?—To change the life. The repentance taught in the New Testament requires the abandonment of sin. This means a new character, conduct, life. John the Baptist came, crying, "Reform your lives; amend your ways." Reform yourself, and there'll be one less rascal in the world. Bill James walked down the aisle with an unsteady step; as he approached the rostrum he took a flask from his pocket, slid it across the platform, said "Good-by," and gave the preacher his hand. The next morning he mowed the weeds, that were almost as high as the eves of his shanty. He went down-town, and spent his little money for beef instead of beer. His much-abused wife and children had not tasted meat for months. During the day he met some of his "old chums." They said, "Bill, we know you jined church last night, and we're glad of it; come, let's have a little drink on the strength of it." Bill said, "Men, you know the time when I could buy all the goods on time that I wanted, but now not a man in town will trust Bill James for a nickel. My wife and children wore good clothes, and went in the best society; but now they are shunned by all respectable people, because the husband and father is a drunkard. *I have quit.* And, by the help of God, am going to *stay quit.* I'll not drink with you." And he did not. He lived a new life. That is what Scriptural repentance does.

IV. Reformation is a Condition of Salvation.—Not arbitrarily so, but it exists in the very nature of the case. The philosophy of it is seen on every hand. The drunkard can not be saved from his besotted life until he reforms.

The gambler can not be redeemed from a robber life, without reforming. The immoral man can not be rescued from a life of shame and disgrace, without he makes a radical change in his manner of life. This shows that reformation is a radical condition in salvation; so much so, that none can be saved without it. "Except ye repent [reform], ye shall all perish," is the language of Holy Writ. John said: "Bring forth fruits worthy of repentance." This was the only way he could know that they had repented. Reformation is the fruit of repentance. Ye shall know the tree by its fruit. The following quotations speak of the kind of fruit it should bear: "Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me" (Ps. li. 3, 4). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I. John i. 9). "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son" (Luke xv. 21).

V. RESTITUTION IS A VERY IMPORTANT ELEMENT IN REPENTANCE.—Under the Mosaic law, if a man wronged his neighbor he had to make it right, if he had the ability. "Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides the ram of the atonement, whereby an atonement shall be made for him" (Num. v. 7, 8). In harmony with this principle, Zaccheus restored fourfold, if he took more tax from a man than he ought to have done. Why did he do this? Doubtless to convince the man that it was a pure error. Certainly he would not knowingly take more than he ought, that he might have the privilege of giving back four times as much. Jesus commended him (Luke xix. 8, 9).

If a man cheat you out of ten dollars in a trade, and afterward join the church, that man can never make you believe his conversion is genuine, until he restores that

that he took from you wrongfully. Our thank-offerings are not acceptable to God without restitution, when it can be made. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. v. 23, 24).

A rich man bet with a poor man on the result of the election, and won the poor man's team and wagon. Afterward he united with the church, but did not enjoy himself. One day he said: "Wife, this thing you call religion is all a humbug; I don't see any enjoyment in it; I am the next thing to miserable, and am going to let it go." The good wife knew what was the matter, and she mildly said: "My dear, what did you do with our hired man's team?" He dropped his head, reflected a moment, then went to the man and paid him for his team and for the time he had kept it, and enjoyed his religion. He made restitution. It brought him peace of mind.

VI. Death-bed Repentance is a Snare and a Delusion.—It has sent multitudes to perdition. The man who puts off his repentance until he thinks he is going to die, would serve the devil longer if he had time. He has given Satan all the days he could work, and at death's door blows the snuff of his life in God's face. What can such a man expect of God? A doctor in Boston noted three hundred cases of what was thought to be death-bed repentance. Of the number that recovered, three out of one hundred remained true to their pledge.

Waiting for the eleventh-hour call is dangerous and deceptive, The reason the eleventh-hour man received as much pay as those that endured the heat and burden of the day, is because he went to work as soon as he had an opportunity. The eleventh-hour call was made at the house of Cornelius. The Gentiles gladly heard the gospel call and joyfully obeyed it. Sinner friend, have you heard the call and have not given heed thereto? The fact that God calls is proof that you need to hear. What's the matter? Are you stumbling over some sticks and stones in the church? This will give you no comfort in the

judgment-day. Repent *now*, and give the best of your life to Him who purchased your redemption by the sacrifice of His own life.

Some want to repent before they believe. If they can perform the impossible, we have no objections. Neither do we think it would invalidate the faith, nor bar heaven's door against them. But to talk about one repenting of a sin that he has committed against a being before he believes there is such a being, is not good nonsense. "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This statement of Jesus is thought by some to support the doctrine of repentance before faith. If we will remember to whom Jesus was talking, it will throw a flood of light on the subject. He was addressing the Jews who already believed in God, and exhorted them to repentance toward God and faith in the gospel, which is equivalent to faith in Jesus. Paul preached the same thing when he said, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

We must believe in Jesus before we can be sorry we did not obey Him. We are commanded to repent. This is positive proof that repentance is our work. Reformation makes every man better in every way. It links him to the divine side, and gives him exceeding great and precious promises to cheer and console him here, and to be his everlasting comfort hereafter. It pays to obey God if there *is* no hereafter. To reform the life makes man a better father, husband and brother; it makes him a better citizen, neighbor and friend. To reform insures you of the happiness of the life that now is, and of the life to come. Seek first the kingdom of God and His righteousness, and all needed blessings will be added.

THE END.

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